

DEAD RECKONING: ALIGNING NAVY LIEUTENANT JUNIOR GRADE AND  
LIEUTENANT CHAPLAINS WITH THE CHIEF OF CHAPLAINS' PRIORITIES

A THESIS-PROJECT

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DOCTOR OF MINISTRY

BY

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To my wife Michelle and my daughters, Ashley, Beth, and Kate.

I love you.

And to all Navy Chaplains and Religious Program Specialists:

I am honored to serve alongside you.

*Vocati ad servitium.*

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Most importantly, I am grateful that I am aligned to God through Jesus Christ. To him be the glory, always and forever.

## ABBREVIATIONS

ALC: Advanced Leadership Course

ANE: Ancient Near East

BLC: Basic Leadership Course

CAC: Common Access Card

CAPT: Captain (Navy officers at the rank of 06)

CDR: Commander (Navy officers at the rank of 05)

CHC: Chaplain Corps

CNIC: Commander, Navy Installations Command

CNO: Chief of Naval Operations

CoC: Chief of Chaplains

CONUS: Continental United States

CREDO: Chaplain Religious Enrichment Development Operation

CRP: Command Religious Program

D. Min: Doctor of Ministry

DoD: Department of Defense

DoN: Department of the Navy

FOUO: For Official Use Only

ICE: Interactive Customer Evaluation

ILC: Intermediate Leadership Course

JPME: Joint Professional Military Education

LCDR: Lieutenant Commander (Navy officers at the rank of 04)

LT: Lieutenant (Navy officers at the rank of 03)



LTJG: Lieutenant Junior Grade (Navy officers at the rank of 02)

MCIC: Marine Corps Installations Command

M. Div: Master of Divinity

NCSC: Naval Chaplaincy School and Center

NKO: Navy Knowledge Online

OCONUS: Outside the Continental United States

PAO: Public Affairs Officer

PDTC: Professional Development Training Course

PDTW: Professional Development Training Workshop

PNC: Professional Naval Chaplaincy

PNCEB: Professional Naval Chaplaincy Executive Board

RADM: Rear Admiral Upper Half (Navy officers at the rank of 08)

RDML: Rear Admiral Lower Half (Navy officers at the rank of 07)

RMP: Religious Ministry Professional

RMT: Religious Ministry Team

RO: Religious Organization

RP: Religious Program Specialists

SAC: Special Assistant for Communications

SECNAVINST: Secretary of the Navy Instruction

SWO: Surface Warfare Officer

USMC: United States Marine Corps

USN: United States Navy

USCG: United States Coast Guard

## GLOSSARY

ALC: Advanced Leadership Course. ALC is a training course at the Naval Chaplaincy School and Center (NCSC) for chaplains at the rank of CDR/05.

BLC: Basic Leadership Course. BLC is the entry-training course for all chaplains accessing into the Chaplain Corps.

CAC: Common Access Card. The standard identification for active duty uniformed service personnel, Selected Reserve, DoD civilian employees, and eligible contractor personnel.

Chain of Influence: Refers to a chaplain's supervisory leadership within the Chaplain Corps.

Chief of Chaplains: The most senior chaplain in Navy, head of the Chaplain Corps, and the director of religious ministry support in the Department of the Navy.

Chief of Naval Operations: Four-star admiral and is the most senior naval officer in the Department of the Navy.

Community Leader: Another reference to the Chief of Chaplains.

CONUS: Continental United States. Refers to the 48 contiguous states and the District of Columbia.

Dead Reckoning: The nautical navigational process of calculating one's current location by using a previously determined position and then advancing that position based upon speed and time.

Fitness Report: A regular job evaluation of military officers.

Flag Aide: Officer assigned to a Flag Officer who enables the Admiral to perform his or her official duties more effectively.

ILC: Intermediate Leadership Course. ILC is a training course at Naval Chaplaincy School and Center (NCSC) for chaplains at the rank of LCDR/04.

OCONUS: Outside the Continental United States. Overseas locations including Alaska and Hawaii.

## ABSTRACT

The purpose of this project is to expand the ministry impact of the Flag Aide as he or she serves to support and improve strategic communications as a conduit between the Chief of Chaplains office and chaplains at the ranks of Lieutenant Junior Grade and Lieutenant. The close proximity to the Chief of Chaplains and the connections made with the senior chaplains of the Chaplain Corps provide the Flag Aide a unique opportunity to connect with peer chaplains of equivalent rank throughout the Navy. With the support of the Admiral, the Flag Aide can pass information via newsletters, online forums, and town halls to promote greater transparency, stronger connections, and better ministry alignment with the priorities of the Chief of Chaplains.

# CHAPTER ONE

## THE PROBLEM AND ITS SETTING

### **The Problem**

Every five years the Department of the Navy (DoN), through the guidance of the Chief of Chaplains office, publishes its strategic plan for religious ministry. Specifically, this strategy outlines the vision and ministry priorities of the Chaplain Corps to the sea services.<sup>1</sup> From this guidance, the Chief of Chaplains<sup>2</sup> outlines her priorities for each fiscal year to ensure the Chaplain Corps remains aligned to the strategic plan.

There are three fundamental directions in which the annual guidance by the Chief of Chaplains can be disseminated to chaplains and Religious Program Specialists (RPs)<sup>3</sup> throughout the sea services. In the military, the most obvious path of communication is top down. After publishing her annual guidance, the Chief of Chaplains office releases these guiding principles to the senior chaplain leaders to disseminate to the chaplains they supervise. In return, these senior leaders advise the community leader<sup>4</sup> on how her priorities are implemented throughout the sea services.

While the Chief of Chaplains' directions are regularly passed from senior chaplains to those junior, the process should be evaluated to see if there could be better

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1. The sea services include the Navy, Marine Corps, and Coast Guard. Navy Chaplains serve in all three of these domains.

2. At the time of writing, the Chief of Chaplains is Rear Admiral Margaret Grun Kibben, CHC, U.S. Navy.

3. Religious Program Specialists (RPs) are enlisted Sailors who are responsible to oversee religious programs in a command, provide administrative support to chaplains, and serve as personal security to the chaplain when in combat.

4. The Chief of Chaplains is often referred to as the community leader. Throughout the thesis, community leader, Admiral, and Chief of Chaplains will be used interchangeably.

alignment among junior chaplains<sup>5</sup> with the Chief of Chaplains' fiscal year priorities.

The conjecture is that this top down means of communication can be supplemented by peer-to-peer influence to ensure more effective lines of communication between the Chief of Chaplains and junior chaplains in the Corps. This horizontal influence is the second method of communication and a focus of this thesis.

There is opportunity to begin this method of communication immediately. While the majority of chaplains that work in the Chief of Chaplains office are senior officers, one chaplain, the Flag Aide, is typically a third tour Lieutenant (LT) or Lieutenant Commander (LCDR).<sup>6</sup> The Flag Aide works directly for the Admiral and is responsible to complete professional tasks that assist the flag officer in the execution of her responsibilities. Based on this individual's proximity to the Chief of Chaplains, this project will assess the strategic implications and benefits that come from the Flag Aide reaching out to his or her peers as a means to support the dissemination of the Chief of Chaplains' annual guidance.

The third means by which information is passed and leaders influenced is from the bottom up. This can be a challenging practice in a very hierarchical organization like the military. Many junior personnel hesitate to communicate "up the chain" thinking their leadership should already possess the knowledge they might pass or they fear the repercussions if their inputs are ill received. Additionally, some senior personnel may be closed off from advisement by subordinates, believing their personal success in the

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5. Chaplains that hold the rank of Lieutenant Junior Grade (LTJG), Lieutenant (LT), and Lieutenant Commander (LCDR) are considered junior chaplains in the Navy. However, the focus group of this project are those chaplains who are in their first three active tours in the Navy which makes the constituents LTJGs and LTs. Therefore, when junior chaplains are mentioned, LCDRs are not included in that group. The use of the term "junior chaplain" in this thesis is not meant to be demeaning; it is used for ease of explanation to illustrate the difference in rank and experience.

6. LTJG, LT, and LCDR are the equivalent of a First Lieutenant, Captain, and Major respectively in the other services.

organization will always lead them to make the right decisions. Hindering this flow of information can be detrimental. For example, from a larger Navy picture, if a junior Sailor fails to report a leak below the waterline, then the safety of the whole ship could be put into jeopardy. However, based off peer-to-peer influence through the Flag Aide, the Chief of Chaplains office can receive advice from junior chaplains regarding issues in the sea services. This would provide the Admiral an opportunity to proactively address issues before they escalate, becoming more challenging and damaging problems.

### Why Dead Reckoning?

The term “dead reckoning” refers to the nautical navigational process of calculating one’s current location by using a previously determined position and then advancing that position based upon speed and time.<sup>7</sup> It is crucial in navigation to do this correctly according to sailing directions and charts so that the ship cruises in the desired direction, avoiding underwater hazards. Not only could the vessel end up dramatically off course, but poor navigation can put the crew in perilous situations. Therefore, proper alignment is critical for the well-being and safety of the crew and the ship.

This principle also applies with the Chaplain Corps community. Chaplains receive “sailing directions and charts” from the Chief of Chaplains to assist navigating the waters of institutional ministry in the Navy. Similar to a ship at sea concerned with underwater hazards, there are some hazards that exist in institutional ministry that can be avoided if the delivery of ministry is aligned with the priorities established by the Chief of Chaplains. While many of these chaplains are receiving expert guidance from their

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7. The Editors of Encyclopedia Britannica, “Dead Reckoning,” *Encyclopedia Britannica Online*, s. v., February 18, 2005, accessed January 29, 2016, [www.britannica.com/technology/dead-reckoning-navigation](http://www.britannica.com/technology/dead-reckoning-navigation).

supervisors, communication directly from the Chief of Chaplains office can further assist junior chaplains to successfully provide pastoral care to the people they serve. Therefore, the essence of this project is to assess how the Flag Aide can empower his peers through intentional communication and peer-to-peer influence to align their delivery of religious ministry with the guiding principles from the office of the Chief of Chaplains.

### **The Setting**

#### Department of the Navy Strategic Plan for Religious Ministry

On January 30, 2014, Rear Admiral Mark Tidd,<sup>8</sup> Chief of Chaplains at the time, signed the Department of the Navy Strategic Plan for Religious Ministry. According to the plan, the purpose of the strategy is to:

serve as the foundation for policy and programming for the professional delivery of religious ministry across the Navy, Marine Corps, and Coast Guard. This plan will inform and shape the development of professional standards and serve as a paradigm for the training and education of RMTs.<sup>9</sup> It will also provide the foundational elements for developing operational doctrine and certifying RMTs at sea and ashore. The vision, mission, and goals of this strategic plan will be implemented via an execution plan that will serve as a framework for local command religious programs, as well as a tool to engage stakeholders across the Department of the Navy.<sup>10</sup>

In practice, the primary goal is to increase resilience and readiness in our nation's Sailors, Marines, Coast Guardsmen, and their families so that they will thrive, not merely survive, in the challenging military environment of the 21<sup>st</sup> century. One of the major resources in this effort are Religious Ministry Teams (RMTs), chaplains and RPs, who provide support through the *provision* of professional religious ministry, *facilitation* for

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8. Rear Admiral Mark Tidd was Rear Admiral Margaret Kibben's predecessor.

9. RMT stands for Religious Ministry Team, which is made up of at least one chaplain and one Religious Program Specialist.

10. Ray Mabus, Secretary of the Navy, "The Department of the Navy Strategic Plan for Religious Ministry, 2014-2019," September 30, 2014.

the religious needs of people from other faith traditions, *care* for all with dignity and respect regardless of religious background, and *advisement* to the commanding officer on the religious needs and accommodation of his or her people.<sup>11</sup> In theory, when professional naval chaplaincy is executed well, the people and commands in which they serve are strengthened, which leads to more resilience and better readiness.

To ensure that service members receive quality professional religious ministry, the strategy outlines three goals the Chaplain Corps is expected to pursue. The first objective is to “*serve the people*.” The motto of the Navy Chaplain Corps is the Latin phrase “*vocati ad servitium*,” which translated means “called to serve.” Since this goal captures the heart of chaplaincy, it is the number one priority of the ministry plan and is accomplished when religious and pastoral care needs are met resulting in the strengthening of moral and ethical foundations.<sup>12</sup> The second goal is to “*engage with leadership*.” The successful delivery of religious ministry can only be achieved when chaplains provide relevant advice to commanding officers regarding religious matters and health of forces issues<sup>13</sup> that affect the mission of the command. It is also the responsibility of these religious ministry professionals to advise their leadership on the most effective delivery of religious ministry and how commanders can promote and maintain a moral and ethical command climate.<sup>14</sup> The final aim of the strategic plan is to “*meet professional standards*.” The members of the RMT are responsible to continue to

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11. *Provide, facilitate, care, and advise* are the core competencies of the Navy Chaplain Corps.

12. Mabus, “Strategic Plan for Religious Ministry,” September 30, 2014.

13. Health of force issues include, but are not limited to, suicide, sexual assault, domestic violence, and alcohol/drug abuse.

14. Mabus, “Strategic Plan for Religious Ministry,” September 30, 2014.



grow and develop as professionals so that the very best religious ministry is delivered to the members of the sea services.<sup>15</sup>

Using this direction, the Chief of Chaplains develops her annual guidance on how the strategic plan will be implemented each fiscal year during the five year period.

### Chief of Chaplains' Annual Guidance

As the end of September marks the conclusion of a fiscal year, it is during this month that the Chief of Chaplains issues her guidance on how the strategic plan will be implemented over the course of the upcoming fiscal year. The purpose of this guidance is to communicate to the Corps how they will maintain the course on fulfilling the strategic goals from the DoN religious ministry plan. While the three goals remain the same,<sup>16</sup> the annual guidance provides general focus on how the Chaplain Corps will execute each aim throughout the year.<sup>17</sup> Since the guidance sets the direction for the delivery of religious ministry in the sea services, it is imperative that all chaplains receive and understand this direction and align their ministry to it.

### Methods of Communicating the Strategic Plan to Chaplains and RPs

The main resources that are used by the Chief of Chaplains office to pass on the Chief of Chaplains priorities for the upcoming year are letters from the Admiral, the *Playbook*, *milBook*, and emails disseminated through senior chaplains. Web-based

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15. Mabus, "Strategic Plan for Religious Ministry," September 30, 2014.

16. Chaplain Kibben summarizes the strategic goals of the DoN religious ministry plan using the following three words: *enrich* (serve our people), *engage* (engage with leadership), and *enhance* (meet professional standards).

17. The annual guidance is produced from the execution plan that is generated by the Chief of Chaplains staff and vetted through the Professional Naval Chaplaincy Executive Board (PNCEB), a board made up of the most senior chaplains in the Navy. As a strategic working document, the execution plan is not intended for mass consumption.

resources such as *Facebook* and the *Chaplain Corps Blog* are utilized occasionally to pass on guidance, however mostly are used to highlight good news stories that take place throughout the Corps.<sup>18</sup> While these tools have been very helpful to connect with RMTs dispersed throughout the world, there are some barriers to communication that hinder the effectiveness of these resources and, ultimately, alignment with the Chief of Chaplains' priorities.

## **Barriers to Communication**

### **Too Much Information**

One of the challenges to strategic communication is the amount of information that is disseminated in the military institution on a daily basis. Many chaplains' *Microsoft Outlook* inboxes are inundated with email, much of which are not applicable to them or their ministry. It becomes very difficult to sift through the email noise to access pertinent information. Necessary administrative duties consume much time for chaplains that are already busy with the demands of ministry. Not only must they respond to email, they are responsible to maintain metrics, keep connected to the chaplain community through online resources, complete web-based annual training assignments, and respond to online domain specific tasking. Due to the magnitude of information that a chaplain has to consume on a daily basis, many chaplains choose not to access or take part in many of these communicative resources listed above. In interviews with junior chaplains, many described this tension with daily responsibilities and their desire to be better connected with the Chief of Chaplains office. One junior chaplain summed up this tension stating: "I seldom make the effort to check the resources that are available. I

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18. These methods of communication are evaluated in chapter three.

blame this on being busy with day to day demands of reports for local supervisors, taking care of Sailors, and preparing for deployment or mission concerns.”<sup>19</sup>

For a project that is focused on improving communication, the concern is that the addition of other resources may be drowned out with current responsibilities and already existing resources. Any new communicative tool or tools will have to be easy to use, quick to access, and useful in the delivery of ministry for chaplains in high operational tempo assignments.

### Lack of Trust

Another area of concern that influences communicative disjointedness in the Chaplain Corps is a thread of mistrust that exists in the hierarchical structure of the Navy. In Stephen M. R. Covey’s book *The Speed of Trust*, the author identifies cultural behaviors that perpetuate a low-trust organization. Some of these behaviors include the withholding of information, self-promotion, manipulation, gossip, and the stifling of creativity.<sup>20</sup> Unfortunately, the Navy Chaplain Corps has been prone to these negative behaviors in the past, creating distrust in the community. Since there is suspicion in the organization, people are not as transparent as they could be or intentionally remain uninvolved with the community. Not only do negative experiences with other chaplains influence this lack of trust, but as trained clergy, most chaplains understand that man is depraved and that no human-created organization is flawless. Therefore, many of these men and women are aware they serve in a community and institution corrupted by sin.

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19. This comment is from an anonymous ICE Survey regarding the use of Strategic Communications among junior chaplains. These comments are located in Appendix A.

20. Stephen M. R. Covey, *The Speed of Trust: The One Thing That Changes Everything* (New York: Free Press, 2006), 22-23.

Frankly, there is wisdom in understanding that the Chaplain Corps is not perfect. One's ultimate trust must be directed to the divine not to the institution. Regardless if the trust is misguided or wisely embraced, lacking it hinders communication and peer-to-peer advisement.

### Fear

Through informal conversations with other junior chaplains, some do not participate in the collaborative communication resources (i.e. *milBook*) from the Chief of Chaplains office because of a fear that they may be seen by their peers as self-promoters or a concern that if they post comments in forums their senior leadership disagrees with, then their future in the Navy will be in jeopardy. The feedback I received from these chaplains is that it is better not to say anything than be perceived as one only concerned with making rank or to risk one's career by a misguided comment. Unfortunately, these fears have prevented some from contributing good resources to the community and perpetuate isolation and disjointedness.

### Direction from Senior Chaplains

Another barrier to alignment are some senior chaplains who advise those they supervise not to participate in these communicative resources. Some want all communication to go through them, preventing open lines of communication. Others do not see it as appropriate for the voice of LTs and LTJGs to be heard. For example, one junior chaplain, who was asked to participate in a training conference largely made up of senior chaplains, was told that junior chaplains were to "be quiet and color" in those

situations. Based off circumstances similar to this, Chaplain Kibben, has been intentional to communicate to her leadership that she values input from junior personnel and that she will not tolerate those in the community that will stifle junior chaplains and RPs through this type of direction.<sup>21</sup> Nevertheless, even if this negative guidance is no longer given, according to some feedback received in interviews, the belief that LTs and LTJGs should “be quiet and color” still permeates among some junior chaplains in the community.

### **The Goal of Dead Reckoning**

Despite these barriers to communication and in consideration of the institutional setting and strategic plans evaluated, the aim of this project is to expand the ministry impact of the Flag Aide as he or she serves as a conduit to improve strategic communications between the Chief of Chaplains office and junior chaplains. The close proximity to the Chief of Chaplains and the connections made with the senior chaplains of the Chaplain Corps, provide the Flag Aide a unique opportunity to connect with peer chaplains of equivalent rank throughout the Navy. With the support of the Admiral, the Flag Aide can pass information via newsletters, online forums, and town halls to promote greater transparency and better connections with junior personnel. Expectations from the current Chief of Chaplains, Rear Admiral Margaret Kibben, are high that these efforts will meet a major need in the Corps, fostering healthier Chaplain Corps community relationships.

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21. Rear Admiral Margaret Kibben made this comment at the 2016 Strategic Leadership Symposium held on July 26, 2016.

## CHAPTER TWO

### BIBLICAL AND THEOLOGICAL FOUNDATIONS

#### Introduction

Approximately 1100 chaplains representing over one hundred faith traditions make up the Navy Chaplains Corps.<sup>1</sup> While the Corps consists of a large number of religious ministry professionals (RMPs), as a government institution, it does not endorse any one religion. Therefore, the theological perspectives that will be presented in this chapter are not the views of the Navy Chaplain Corps, but are foundational to the author's ministry philosophy forged from a reformed evangelical Christian theology.

There is biblical basis that supports the role of the Flag Aide serving as a link to encourage alignment through peer-to-peer influence and it starts with the metanarrative of Scripture. The story of the Bible is about alignment to God through Jesus Christ. In the beginning, God created humans to be in intimate relationship with him, yet this relationship was eternally damaged and severed because of sin. Not only did sin pollute, pervert, and corrupt<sup>2</sup> God's good creation, it utterly destroyed the life God designed for humans to live, leaving mankind in relational disarray and eternally separated from the Almighty. Although people were created to glorify God and enjoy Him forever,<sup>3</sup> the reality was a life of sorrow because people were now centered on glorifying themselves.

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1. Data collected from the July 2016 Chaplain Corps N0971 alpha roster. This number includes both active duty and Reserve Component chaplains.

2. Cornelius Plantinga, *Not the Way It's Supposed to Be: A Breviary of Sin* (Grand Rapids: William B. Eerdmans Publishing Co, 1995), 40-77.

3. Presbyterian Church in American, *The Westminster Confession of Faith and Catechisms* (Lawrenceville, GA: The Orthodox Presbyterian Church, 2007), 355.

Radically corrupted by sin, mankind, by nature, was dead in sin and completely out of alignment with God.

But God, who is described throughout the Scriptures as being “merciful and gracious, slow to anger and abounding in steadfast love,”<sup>4</sup> demonstrated his great love by making a way for humans to be restored to the intimate relationship for which they were designed. This realignment to God is only available through the death and resurrection of Jesus Christ.<sup>5</sup> According to his sovereign grace, God stirs the elect towards repentance<sup>6</sup> (an act necessary for alignment), in which they turn away from the sin-led life to regeneration.<sup>7</sup> As one matures as a follower of Jesus Christ, he or she should be growing in alignment with the principles of the Kingdom of God revealed in the Scriptures. When we are aligned with God, we begin to experience life the way God intended, glorifying and enjoying him.

There are many positive and negative examples in the Scriptures that illustrate how one can influence others to get in line with God’s priorities. While the lessons learned are applicable in many domains of life, the principles in these passages are especially relevant to the role of the Flag Aide as he or she influences fellow junior chaplains to remain aligned with the guidance from the Chief of Chaplains office.

### **Biblical Foundations for Subordinate Leadership**

Before addressing the significance of alignment, it is important to first evaluate if the Scriptures support those in subordinate positions to lead their peers and those in

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4. Psalm 103:8. All scripture citations are taken from the English Standard Version, 2001.

5. Romans 5:8.

6. John 6:44.

7. R. C. Sproul, *What is Reformed Theology?* (Grand Rapids, MI: Baker Books, 1997), 120-132.

authority in the areas of ethics and morality. Based on the passages below and the Gospel message, the answer is unequivocally yes. The following Scriptures affirm the importance and necessity of good subordinate leadership that should be practiced among Navy junior chaplains.

#### Peer Influence Gone Awry-1 Kings 12:6-15

One of the major concerns a leader should have when seeking counsel from those new to an organization is the reality that advice given by these individuals often lacks institutional experience and can be saturated in naivety. The intent of young counselors is not to cause damage by their guidance, yet major consequences can incur when their counsel is not balanced by those who have more institutional seasoning.

One of the most infamous accounts in Scripture of the negative effects of immature and naïve counsel comes from 1 Kings 12:6-15. The passage recounts the grave consequences of embracing infantile advice had on the Davidic Kingdom. The political climate at the end of King Solomon's life was fractured at best. His years in power were the golden years for Israel; the borders of the kingdom expanded, he implemented a massive building effort, and revenue was flowing into the small monarchy. Life was good under the reign of King Solomon. However, the king rejected the expectations of kingship outlined in Deuteronomy<sup>8</sup> by taking nearly 700 women as wives and having 300 concubines. These women led the king towards idolatrous worship of their false gods. Additionally, Solomon was overly enamored with his intensive building program, a program that required the forced labor and heavy taxation of his people. As the king gave his heart to these women with their idols and continued the

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8. Deuteronomy 17:17.



unpopular corvee labor of his people, adversaries rose up to challenge the wayward king and his policies.<sup>9</sup> Upon Solomon's death, the political environment in the kingdom was tense.

In line to take the throne was Solomon's son Rehoboam. Prior to embracing him as king, the elders from the ten northern tribes wanted to ensure that Rehoboam would cease the forced conscription and heavy taxation that his father Solomon imposed on the people. If the new king relented and accepted their demands, then the ten tribes would submit to his leadership. Over the course of three days, Rehoboam sought counsel regarding his decision. He first approached the men who were advisors to King Solomon. They encouraged the young king to approach the people in humility and lighten the heavy load in order to influence them to embrace him as their new leader.<sup>10</sup> Apparently this counsel did not sit well with Rehoboam. Rather he sought the advice of some of his childhood friends, who gave the new king the exact opposite guidance. Instead of easing the load, they encouraged Rehoboam to make the people's lives more miserable; most likely a move they thought would tame the dissidents and set an example for people who might oppose Rehoboam in the future.

Based on the tone of the text, the author reveals his lack of support of the advice from Rehoboam's contemporaries. In fact, he implies how naïve and childish their guidance was by referring to these men using the Hebrew word *ath-elidim* (אַת־הַיְלָדִים); a word best translated as "young boys" or "children."<sup>11</sup> If they were contemporaries who

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9. One of these adversaries was Jeroboam, who would later become the first king of Israel during the divided monarchy period.

10. James E. Smith, "1 Kings 22:1–2 Chronicles 18:27," in *The Books of History* (Joplin, MO: College Press, 1995), Logos Bible Software.

11. D. F. Payne, "2 Samuel," in *New Bible Commentary: 21st Century Edition*, eds. D. A. Carson, R. T. France, J. A. Motyer, and G. J. Wenham (Downers Grove, IL: InterVarsity Press, 1994), 327-328.

grew up with Rehoboam, they would have been far from young, since the new king was forty-one years of age when he came into power. Although advanced in years, their guidance was far from mature. After three days processing this decision, Rehoboam rejected the wise counsel of Solomon's advisors, returned to the people, and arrogantly stated they could expect more work and harsher treatment from their new monarch. As promised, the dissidents rebelled and eventually the ten tribes seceded from the Davidic community.<sup>12</sup>

While his advisors were not young in age, their naïve counsel influenced their king to make the wrong decision. Likewise, Chaplain Corps leadership can learn much from those new to the institution, however it is absolutely necessary that major decisions be made after seeking the counsel of those who have exhibited good judgment and leadership over a longer period of time in the Navy. Advisement is a capability that must develop over time. In order to become the best advisers to the institution and Chaplain Corps leadership, chaplains need to hone advisement skills within the context of the military culture. Guidance that may have worked in the civilian sector may not be effective or appropriate in the sea services. It is incumbent on senior leadership to help new chaplains grow in this area so all chaplains are professionally maturing in this critical capability of Navy chaplaincy.

#### Courageously Leading Up-2 Samuel 12:1-14

Being a competent advisor involves much more than knowledge of the institution and life experience. The subordinate must also possess the courage to speak truth to power. Nathan the Prophet exhibited this courage when he confronted King David in 2

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12. 1 Kings 11 and 12:1-5.

Samuel 12 regarding the king's adultery with Bathsheba and murder of Uriah the Hittite. At the time of the intervention, nearly a year passed since David's egregious affair, murder, and cover up. After arranging Uriah the Hittite's murder, David married Bathsheba, who bore him a son as a result of the adulterous affair. David may have thought he had gotten away with the scandal, however through God's grace and just guidance, the king would have an opportunity to come to terms with his sin and repent. The agent that God used to get his attention was one of David's closest advisors, Nathan the Prophet.

Nathan played a critical role through much of David's reign. As Samuel's successor, the prophet held a high-ranking position in the king's court of officials and played an important role in confirming David's kingship, arranging for Solomon's succession, and writing much of the story of David.<sup>13</sup> However, the prophet is most notable for actions occurred when he courageously confronted the unrepentant king, saving his monarchy and perhaps David's life.

Nathan obediently approached the king after God sent him to bring attention to David's egregious sin. Before directly accusing the king of his sin, the prophet shared with him a parable<sup>14</sup> of a rich man taking a poor man's ewe in order to feed a traveler at his house.<sup>15</sup> The rich man had many sheep at his disposal, yet he stole the poor man's lamb, which had become like a member of the family. Upon hearing the parable, David was incredulous. He wanted the poor man repaid four times what he lost and the rich man executed. With this confession, Nathan accomplished his purposes of the parable by

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13. Joceyln McWhirter, "Nathan the Prophet," in *The Lexham Bible Dictionary*, ed. John D. Barry (Bellingham, WA: Lexham Press, 2015), Logos Bible Software.

14. Parables were often used in the ancient Near East (ANE) to share an unwelcomed truth.

15. David Brown, A. Fausset, and Robert Jamieson, *Commentary Critical and Explanatory on the Whole Bible Volume 1* (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 201-202.

inducing David to condemn himself while portraying the realities of the situation.<sup>16</sup> At this point the prophet, in full obedience to God and at risk of what the king could possibly do to him, accused David of his sin. Fortunately, the king did not become defensive nor did he harm the prophet; rather his heart broke before the Lord. The depth of his sorrow and repentance are evinced in Psalms 32, 51, and 103. While God pardoned David for his sin, Nathan did have the unfortunate task of sharing with the king the cost of his iniquity, which would include the deaths of four of his children<sup>17</sup> and rebellion in his family. Despite all of the pain David faced, he never transferred ill will towards Nathan. The prophet continued to play a prominent role in his reign and it is likely David named one of his sons after his faithful advisor.

The story of Nathan is a favorite among chaplains. As advisors to the commanding officer, chaplains often have to courageously work with leadership, occasionally at great risk to their careers. While sometimes difficult in the military's hierarchical structure to have courage to speak truth to power, chaplains are responsible to do so. Through proper channels, junior chaplains should have the courage to speak truth to power especially when leadership is clearly in the wrong.

### Fearless Advisement-1 Kings 22

Nathan was not the only prophet that fearlessly spoke truth to power. There are other examples in the Old Testament of God sending other prophets who would be in positions to advise their nation's leadership regarding major decisions. God even sent

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16. Payne, "2 Samuel," in *New Bible Commentary*, 327–328.

17. The rich man in Nathan's parable owed back four fold of what he took from the poor man. Similarly, David lost four of his children as a consequence of his sin; the baby died, Absalom killed Amnon (2 Samuel 13), Joab killed Absalom (2 Samuel 18:9–17), and Adonijah was slain by Benaiah (1 Kings 2:24–25).

these prophets to the kings of the Northern Kingdom, who were characterized in Scripture as doing evil in the eyes of the Lord. One of these fearless prophets was a man named Micaiah who advised King Ahab who reigned in Israel during the years 874-853 BC.<sup>18</sup>

Following the example set by his father Omri, Ahab initiated several policy changes that reorganized the political state, brought prosperity to his kingdom, and strengthened control of the region through peaceful diplomatic relations with Judah (primarily due to a royal marriage he arranged with King Jehoshaphat between his son and the Judean king's daughter). This alliance between the two kingdoms allowed Ahab to invest his financial resources elsewhere. This resulted in domestic economic growth, the capability to build alliances with the Phoenicians to the west, and the ability to expand the boundaries of his kingdom in the east in order to benefit from the trade moving along the Transjordanian Highway.<sup>19</sup> These advancements undoubtedly made the King of Aram,<sup>20</sup> Ben-Hadad, uneasy, leading him to make the decision to advance militarily on the Northern Kingdom Israel. Ahab and Ben-Hadad met one another on the battlefield twice; battles Ben-Hadad lost. The second battle occurred near the ancient city of Aphek located in the Yarmuk Plain near the Sea of Galilee.<sup>21</sup> With the Treaty of Aphek, Ben-Hadad made significant economic concessions to Ahab, which included key cities along the Transjordanian Highway, such as Ramoth-Gilead. However, despite Ahab's victories and the concessions made in the treaty, three years later, Ben-Hadad

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18. Bryant G. Wood, "Ahab the Israelite," *Biblical Archaeology*, January 2, 2006, accessed August 12, 2016, [www.biblearchaeology.org/post/2006/01/02/Ahab-the-Israelite.aspx](http://www.biblearchaeology.org/post/2006/01/02/Ahab-the-Israelite.aspx).

19. Steven P. Lancaster and James M. Monson, *Regional Study Guide: Introductory Map Studies in the Land of the Bible* (Rockford, IL: Biblical Backgrounds, INC, 2014), 35.

20. Aram was located in modern day Syria.

21. 1 Kings 20.

failed to relinquish the strategic city of Ramoth Gilead<sup>22</sup> to the King of Israel (1 Kings 20:34).<sup>23</sup> Understanding its strategic and economic value, Ahab wanted control of the city.

During a visit by his counterpart to the south, Ahab asked Jehoshaphat to go to war with him against Ben Hadad. The King of Judah agreed yet, before waging war, he wanted to consult the prophets of God<sup>24</sup> to determine if their actions were aligned with the will of God.<sup>25</sup> Ahab, who most likely did not care to obtain this counsel,<sup>26</sup> summoned four hundred prophets of the Lord<sup>27</sup> to come to the kings and advise them if it was wise to go to battle against Ben Hadad. All of them were optimistic about the kings going to war. However, Jehoshaphat was not convinced of their unanimous conclusions and asked for another prophet who was true to the Lord in order to inquire about their planned campaign.<sup>28</sup> Ahab only knew of one other prophet they could consult, a man he despised because of the negative prophetic words he persistently shared with the king, the prophet Micaiah. Ahab summoned the prophet, who sarcastically agreed with the prophetic word passed initially by the four hundred. However, after being pressed a bit, Micaiah shared

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22. Ramoth was a significant city located 28 miles east of the Jordan River and 15 miles south of the Sea of Kinnereth (Sea of Galilee). Strategically, the city was positioned along the Transjordanian Highway, therefore was important to possess in order to control and take advantage of the movement of goods and resources throughout the region. T. L. Constable, "1 Kings," in *The Bible Knowledge Commentary*, eds. J. F. Walvoord & R. B. Zuck (Wheaton, IL: Victor Books, 1985), 533–535.

23. Smith, "1 Kings 22:1–2 Chronicles 18:27," in *The Books of History*, Logos Bible Software.

24. The prophets served as the religious and moral conscience of Israel and since they were supposed to be in counsel with Yahweh, they were in positions to make proclamations of future outcomes. Shimon Bakon, "True and False Prophets," *Jewish Bible Quarterly*, Volume 39, No 3 (2011): 154.

25. Smith, "1 Kings 22:1–2 Chronicles 18:27," in *The Books of History*, Logos Bible Software.

26. King Ahab is infamous for his pagan worship and interactions with the prophet Elijah. Most notably, he was the king at the center of the prophets of Baal and Elijah contest at the summit of Mt. Carmel. Bakon, "True and False Prophets," *Jewish Bible Quarterly*, 154.

27. These prophets were most likely the prophets of Yahweh, since many of the Baal prophets were dead from the confrontation with Elijah and the involvement of Baal prophets in this scenario would have been unacceptable to this King of Judah who walked in the ways of his father David. Bakon, "True and False Prophets," *Jewish Bible Quarterly*, 154.

28. Constable, "1 Kings," in *The Bible Knowledge Commentary*, 533–535.

with the kings the true word from God; the conflict would be a disaster. However, the kings did not heed the direction provided by Micaiah and went to war against Ben Hadad anyway. Ahab, fearful to face his enemy in his royal attire, dressed up like one of his soldiers to blend in with the troops. His ploy did not rescue him from danger; a random arrow, which was possibly poisoned, struck him leading to the evil king's death.<sup>29</sup>

The behavior of the four hundred prophets is in serious question. They were expected to discern the will of God and communicate it accurately, yet every one of the prophets in this story was apostate.<sup>30</sup> They either all agreed to tell the king what they believed he wanted to hear, making the interaction a complete sham, or out of fear they neglected to pass on the truth.<sup>31</sup> At risk of his personal comfort and reputation, Micaiah shared the truth with the kings, advising them that it would be disastrous to go to war against Ben Hadad. Similarly, in a western culture that often values pragmatism and consequential ethics over courage, chaplains are in positions to courageously advise their leaders regarding moral and ethical issues in their commands. Yet, the reality is that many fail to do so in order to protect a career or reputation. When the truth is not accurately transmitted to those in authority, lines of communication fail and the consequences can be severe. While communication tools are available and senior leadership expresses the freedom and need for chaplains to communicate the tough truths,<sup>32</sup> junior chaplains are ultimately responsible to ensure the flow of information up

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29. Brown et al., *Commentary Critical and Explanatory on the Whole Bible Volume 1*, 229-230.

30. Much has been written on the origin of the lying spirit that Micaiah claims the Lord put in the mouths of these prophets. There is not space to deal with this issue here nor is it relevant to the discussion on peer influence and alignment. Regardless of the origin of this spirit, God worked through the situation to accomplish his will of removing the evil King Ahab from power.

31. R. W. L. Moberly, "Does God Lie to His Prophets? The Story of Micaiah Ben Imlah as a Test Case," *The Harvard Theological Review*, Volume 96, No 1 (2003): 6.

32. Admiral John Richardson stated during a talk at the Strategic Leadership Symposium for senior chaplain and RP leadership at Joint Base Anacostia-Bolling on July 26, 2016, that he expects

and down the chain of command regardless of who might be serving in leadership positions. While many chaplains do not experience hostile leadership, Micaiah serves as a good example to all chaplains of fearless advisement.

#### Composed Leadership-Acts 27:1-44

In Acts 27, Luke recounts Paul's journey as a Roman prisoner traveling from Caesarea Maritima to Rome. From the very beginning of the trip on the Mediterranean Sea, the winds made it difficult for their vessel to make any progress. The voyage was still underway towards the end of September as indicated by the Fast for the Day of Atonement referenced in verse 10. As an experienced traveler, the detained missionary recommended to the centurion that it would be best to remain where they were for the winter months. Logically, the centurion consulted the pilot of the vessel regarding his opinion on whether they should continue on. The ship's captain was concerned that the harbor in Lasea, where they were currently docked, was not suitable for a winter stay; yet if they could make it to Crete, approximately forty miles away, he knew of a harbor in Phoenix where they could weather the winter months. Not surprisingly, the soldier listened to the professional sailor over one of the prisoners he was escorting.<sup>33</sup>

Unfortunately, Paul's concerns became reality. During their journey to Crete, hurricane-strength winds endangered the ship and the lives of the crew. As the days progressed, the situation for the travelers became more and more desperate. Fearing that their ship would be sunk by the tumultuous storm, the crew proceeded to lighten the boat

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chaplains to be a crucial part of the commander's advisor team and that the door is wide open for their involvement.

33. Conrad Gempf, "Acts," in *New Bible Commentary: 21st Century Edition*, eds. D. A. Carson, R. T. France, J. A. Motyer, and G. J. Wenham (Downers Grove, IL: InterVarsity Press, 1994), 1104.



in order to give them their best chances of getting out of the situation alive. As the days progressed, one gets the sense that the situation was becoming hopeless. To this crew facing possible death, Paul calmly and competently encouraged them by sharing a vision he had of an angel assuring the apostle that he would have to stand before Caesar and that all who travel with him would survive their ordeal. Todd Hains and Esther Chung-Kim, quoting John Calvin, sums up the crew's disposition and willingness to listen to the apostle this way:

For only people who are themselves examples of steadfastness and fortitude are qualified to encourage others. Moreover, Paul put off this exhortation until they were all lying almost at death's door. It is easy to gather from the way that unbelievers usually behave that at first they were in a state of violent and uncontrolled uproar. In the midst of their shouting and clamoring, a moderate voice would never have been heard. Now, when, worn out by their wailing and commotion, they sit down like men thunderstruck, and Paul addresses them. Therefore, it was necessary for them to flag, as if half-dead, before they would be calm for a little while and listen quietly and in silence to someone giving good advice.<sup>34</sup>

At this point of the story, it is interesting to see how the crew interacts with Paul. After two weeks of drifting at sea, the crew's situation became tenuous as they sensed they were getting dangerously close to land. Concerned that the ship might run aground, some of the sailors wanted to abandon the vessel in a lifeboat. This detail possibly indicates that the ship was in a critical condition since these men would consider risking their lives in a smaller craft on the stormy seas.<sup>35</sup> Possibly referring to the vision he had or knowing that they would need all hands to survive the tempest, Paul urges the centurion to use his authority to keep the men on the ship. The soldier complied with Paul's request and had his men cut the lifeboat away. The apostle urged everyone to eat,

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34. Esther Chung-Kim and Todd R. Hains, *Acts* (Downers Grove, IL: InterVarsity Press Academic, 2013) *eBook Collection, EBSCOhost*.

35. Gempf, "Acts," in *New Bible Commentary*, 1104.

knowing they would need strength for the ordeal they all may face if the ship were to run aground. Additionally, Paul encouraged the frightened crew by reminding them that God would not allow them to perish. The next day the men maneuvered their vessel towards the nearby land with their sights set on a bay with a beach. As they made their way to the island, the boat ran aground on a reef and was ripped apart by the surf. As was custom, the soldiers planned to kill the prisoners, however their centurion, who was impressed with Paul, prevented the plan from being executed. Instead, the military leader ordered all to make their way for land.<sup>36</sup>

Acts 27 is a great example of subordinate leadership. As a prisoner, Paul lacked any clout to influence anyone on this expedition. This was evident when the centurion and the ship's captain did not heed his good advice at the beginning of the narrative. However, as the soldiers and sailors were undoubtedly terrified they would lose their lives due to their perilous circumstances, they were clearly drawn to this competent, composed, and encouraging leader. No longer did the centurion embrace guidance from others, Paul became his principle counselor. Likewise, military life can be very stressful. During the metaphorical tempests that threaten the execution of plans or standard operating procedure, leaders need competent and composed advisors to help provide perspective. Subordinates have the opportunity to serve and influence their leadership well during times of crisis by embracing their competencies and staying calm. Maintaining this disposition, they have an opportunity to provide critical encouragement and support a leader may need to make difficult decisions in stressful situations. This is certainly true of chaplains when it comes to their relationship with their commanding officers and senior chaplain leadership.

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36. Gempf, "Acts," in *New Bible Commentary*, 1104.

## **Biblical Foundations for the Importance of Alignment**

There are also many positive and negative examples in Scripture that refer or infer the importance of staying aligned with God. After all, as mentioned previously, a major part of the metanarrative of Scripture is the pursuit of God to redeem fallen human beings to be restored to the intimate relationship they were meant to have with him, which is alignment with God through Jesus Christ. Therefore, examples in Scripture are numerous. For the purpose of this assessment, the passages selected are ones that address different themes of alignment; specifically, how one can get and stay out of line with God.

### **Barriers Preventing Alignment**

#### **Insecure Impatience-Exodus 32**

One of the most nefarious examples of lack of alignment with the desires of God took place during the days of Israel's Exodus from Egypt. The Hebrew people observed and experienced Yahweh do amazing miracles on their behalf in order to rescue them from the bondage of slavery and bring them to the land promised them through their ancestral father Abraham.<sup>37</sup> In the third month after leaving Egypt, the people entered the Sinai Desert and camped at the foot of Mt. Sinai.<sup>38</sup> It was at this location where Moses would ascend the mountain to meet with God and where God would establish his covenant relationship with the Hebrew people, using the suzerainty vassal treaty format of the ancient Near East (ANE).<sup>39</sup> This contract included a history of what God had done

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37. Genesis 12:1-3.

38. Exodus 19:1.

39. George E. Mendenhall, "Law and Covenant in Israel and the Ancient Near East," *Biblical Archaeologist*, Volume 17, No. 2 (September 1954): 49-76.

for the people, the Ten Commandments, a section on civil law, social expectations for justice and mercy, ceremonial instructions, and lists of blessings and curses based on the ability to abide by these regulations.<sup>40</sup> After Yahweh outlined the treaty, he sealed the Covenant through a blood covenant ceremony, which involved an oath ritual that incorporated the building of an altar, burnt offerings, and a feast in which the people ate and drank in celebration of the relationship they now had with the one true God.<sup>41</sup>

After the blood covenant ceremony, Yahweh requested for Moses to return to meet with him. Along with his aide Joshua, Moses ascended to the mountaintop where he remained with the Lord for forty days and nights.<sup>42</sup> However, the extended absence of their leader seemed to have created an atmosphere of anxiety in the Hebrew camp. Needing reassurance that God was still with them, the people approached Aaron, who was put in charge along with Hur to provide oversight to the camp during Moses' absence,<sup>43</sup> to make them a tangible image they could worship. Aaron submitted to the wishes of the people by creating the golden calf. This was a blatant abuse of the covenant regulation that they should not make an idol of any kind. The people and their priest Aaron could not plead naivety to God's command on idols. Moses verbally shared with them the laws and commandments<sup>44</sup> given to him by Yahweh prior to the covenant confirmation ceremony accounted for in Exodus 24, which would have included the prohibition of creating idols in case they become the focal point in worship.<sup>45</sup>

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40. Evidences of this treaty include Exodus 20, Leviticus 26, and nearly all of Deuteronomy.

41. Exodus 24.

42. Exodus 24:18.

43. Exodus 24:14.

44. Exodus 20-23 recounts the laws and commandments verbally given to the people by Yahweh. The 10 commandments would later be inscribed on tablets of stone by God to give to the people (cf. Exodus 24:12).

45. Exodus 20:23 "You shall not make gods of silver to be with me, nor shall you make for yourselves gods of gold."

Many English translations subtly make it seem that the people's insecurity influenced a move back to the idolatrous worship of the Egyptians. The reason for this understanding is that the Hebrew word "*elohim*" (אֱלֹהִים) is translated "*gods*," which is an acceptable translation for the word. Therefore, we end up with translations of Exodus 32:1 that read: "Come, make us gods who will go before us." Yet, there are clues in the text that indicate the calf was meant to represent Yahweh himself.<sup>46</sup> After Aaron fashioned and presented the calf to the people, the priest told them that the image represented *elohim*, the one "who delivered the people from Egypt."<sup>47</sup> While the priest could have said this about any deity, Aaron proclaimed that the one honored during the new oath ritual ceremony with the golden calf was "*Yahweh, the LORD*," the personal name of God (not the impersonal *elohim*).<sup>48</sup> Additionally, there were striking similarities between the blood covenant ceremony of Exodus 24 and the worship of the golden calf ceremony Aaron led the people through in Exodus 32. Both ceremonies involved the building of an altar, burnt offerings, and feasts of celebration.

If the image represented Yahweh, then why was the LORD upset with Aaron and the people if the intent of their worship was to celebrate the God who led them out of slavery? The issue was a lack of alignment with Yahweh's expectations regarding the creation of images. No image could possibly capture the glorious attributes of God. Therefore, idols, such as the golden calf, do a disservice to God and to the people by leading them to worship a much inferior manifestation of the Almighty.<sup>49</sup> There was no question that they received the commands from the LORD not to have any idol in his

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46. Brown et al., *Commentary Critical and Explanatory on the Whole Bible Volume 1*, 68–69.

47. Exodus 32:4.

48. Exodus 32:5.

49. A. W. Tozer, *The Pursuit of God* (New York: Christian Publications, 1998), 163.

presence. However, out of an insecure impatience regarding Moses' status and a misunderstanding of these fundamental covenant stipulations, the people violated the covenant treaty made with God and were deserving of his wrath. They were out of line with God's desires, a lack of alignment that nearly destroyed the people.<sup>50</sup>

Chaplains often fall prey to this insecure impatience. Desiring to please a command or solve an issue, junior chaplains sometimes make decisions that unintentionally violate the intentions of the Chaplain Corps community at large. What many chaplains do not realize is that decisions made in one geographic location can have community wide implications. For example, some atheist groups have sought recognition through the Command Religious Program (CRP) by seeking to have lay lead meetings. Through the desire to facilitate and care for all, some chaplains allowed these groups into their religious programming, which communicates validity as a religious organization. However, these groups are not officially recognized by the Department of Defense (DoD) nor meet the official requirements of a religious organization.<sup>51</sup> While in good faith, these groups were allowed to meet as part of the CRP even though their meeting lacked alignment with the policies and instructions of the Navy. These chaplains should have sought guidance from supervisors and the Chief of Chaplains office in order to maintain alignment with the Navy's expectations of the delivery of religious ministry.

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50. Three thousand people died as a consequence of this idolatry. Interesting to note is that when the first followers of the Way received the Holy Spirit at Pentecost, not only did the circumstances of the event in Acts 2 have a striking resemblance to the interactions with God at Mt. Sinai, but also three thousand people responded in faith and were baptized after hearing Peter preach at the Temple Mount. They, not the ancient Hebrews, were finally aligned with God (from remarks provided by Dr. Cyndi Parker, Jerusalem University College, on June 21, 2016).

51. DoD requirements for ROs can be accessed in Enclosure 3 of the Department of Defense Instruction (DoDI) 1304.28, March 20, 2014.

## **Impulsivity-1 Samuel 14**

Lack of alignment also occurs when decisions are made hastily without evaluating circumstances or consulting key leadership. There is biblical precedent of this impulsivity as illustrated when King Saul made a rash vow that almost cost the life of his son. Within the first couple of years of his reign, the first monarch of Israel made the decision to engage in military operations against the Philistines, the major foreign threat to his kingdom. The early stages of these operations were not going well for Saul and his army. In 1 Samuel 13, the people of Israel are described as hiding in caves, holes, and tombs, fearing they would be overrun by the massive Philistine army advancing upon them. The people needed a courageous and God-fearing leader to inspire them to victory over the Philistines.<sup>52</sup> Instead they had King Saul, a man who would prove to be ineffectual, primarily because he was not aligned with God. This lack of alignment became evident in 1 Samuel 13:8-15. Samuel gave instructions to the king to go to Gilgal, a town located in the wilderness south of Jericho, and wait seven days for the prophet to arrive so a sacrifice could be made before the men headed off to war. Saul and his fearful army waited seven days with no sign of Samuel. Out of impatience and a desire to prevent his people from deserting, Saul took matters into his own hands and offered a sacrifice to God. The king disobeyed his instructions by committing this action only a priest was authorized to do. Despite his perceived piety and desire to offer hope to his people, Saul's defiant act resulted in the termination of any familial dynastic rule. Saul's impatient impulsivity is further illustrated in 1 Samuel 14, which recounts more of his misaligned and ineffectual leadership.

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52. Smith, "1 Samuel 13-14," in *The Books of History*, Logos Bible Software.

Because of Saul's inability to lead the Israelites to victory against the Philistines, Jonathan acts on his own by conducting a special operation to invade the Philistine camp, which he did not inform his out-of-touch father about.<sup>53</sup> Through the grace of the Lord, the maneuver was a major success resulting in the Philistines fleeing from their encampments. As word spread of the retreat, the Israelites came out of their hiding places to pursue their absconding enemy. This was a perfect opportunity to eliminate their foe once and for all, yet Saul's ineffectual leadership got in the way.

Out of his vengeance, the king made an impulsive oath that he and his army were not to eat any food until evening so that they would not be distracted from pursuing the Philistines. This impetuous promise out of a bloodthirsty greed for revenge resulted in the Philistine escape and could have cost the king's son his life. Ignorant to this oath, after finding honey in the forest, Jonathan dipped his staff into the honeycomb and ate the sweet substance, violating the rash vow of his father.<sup>54</sup> The young warrior immediately felt the benefits of the nourishment the sustenance provided him. After eating, Jonathan's men informed their leader of his father's irrational vow, news that left the prince incredulous. He knew that if the people received some nourishment, then their victory over the Philistines might have been more substantial.<sup>55</sup> Saul defeated his enemy, yet he sacrificed a great victory because his men no longer could pursue the Philistines due to lack of energy. Even worse, when the men were able to eat, they ravenously ate any food they found in the overthrown Philistine camp, including meat with blood still in it, a clear violation of God's covenant stipulations. Saul's entire army was now defiled.

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53. T.D. Alexander, "Exodus," in *New Bible Commentary: 21st Century Edition*, eds. D. A. Carson, R. T. France, J. A. Motyer, and G. J. Wenham (Downers Grove, IL: InterVarsity Press, 1994), 116–117.

54. 1 Samuel 14:25-30.

55. 1 Samuel 14:30.



Even more detrimental than defilement, Jonathan almost lost his life for violating the oath Saul made. Through the priest, the king sought out the Lord regarding whether or not they should continue pursuing the Philistines throughout the night. The response from God was one of silence, a sign interpreted by the king that someone had violated his oath. Eventually, through the casting of lots, God revealed that Jonathan was the offender. To save face, Saul was ready to execute his own son, yet the men, likely inspired by Jonathan's courageous faith and leadership, came to his rescue. Saul's impetuous vow ultimately was disastrous. His lack of alignment with God impeded a knockout blow to his enemy and jeopardized the life of his son.

The main principle applicable to Dead Reckoning was the disconnect between Jonathan and his father. The prince was completely unaware of a life and death policy made by his father and this lack of knowledge endangered the young man. While the majority of junior chaplains serve in ministries under the supervision of senior chaplains, the reality is that some are in isolated duty assignments. Similar to the learned Apollos, who taught competently about Jesus yet needed Priscilla and Aquila to explain the way of God more accurately,<sup>56</sup> many junior chaplains need someone to come alongside them to further explain the ways of the military institution. Alone and lacking institutional experience, they could provide ill-guided advice or make unwise decisions; actions that would have benefited from aligned relationships with their Chaplain Corps leadership. Additionally, some chaplains work in chains of influence<sup>57</sup> that do not pass information down in a timely fashion. This informational detachment could result in uninformed

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56. Acts 18:24–25

57. The chain of influence refers to a chaplain's supervisory leadership within the Chaplain Corps.

decisions that may have major consequences on the Chaplain Corps and on the future career of the chaplain.

### **Imprudent Leadership-1 Kings 11-12**

Towards the end of Solomon's reign, the king, known for his wisdom, foolishly entangled himself with foreign women<sup>58</sup> and instituted the unpopular policy of corvee labor to complete his massive building programs. God and the people were rightly angry with the king and, in his wrath, the LORD raised up adversaries to enforce the consequences of getting out of line with God; namely, the relinquishing of authority over a majority of God's people resulting in a divided kingdom.<sup>59</sup>

One adversary that God raised up was a man named Jeroboam. Solomon initially thought highly of Jeroboam. Recognizing the young man's leadership qualities and good work ethic, the king entrusted him with the entire labor force of the northern tribes.<sup>60</sup> However, not long after this new appointment, the prophet Ahijah approached Jeroboam to pass on a word from God. After ensuring the two were alone, the prophet tore up his cloak into twelve pieces and told the young man to take ten fragments. He then explained that this symbolically showed that the LORD was going to tear ten of the twelve tribes away from the Davidic family and give them to Jeroboam. Then, echoing

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58. 1 Kings 11:1-7. Through the influence of his wives, Solomon embraced the religious traditions of many of his partners, which turned his heart away from the LORD. Many of these relationships were the result of political alliances. Anticipating a monarchy and the threat these entanglements could have on a king, Deuteronomy 17:17 strictly forbids a king to acquire many wives and during the days of the conquest of Canaan, the Hebrew people were commanded not to take as husbands and wives inhabitants of the land because they would turn their hearts away from the LORD.

59. The LORD would not take away kingship from the family of David, due to the covenant promise God made with David that a member of his lineage would sit on the throne forever (cf. 2 Samuel 7:1-29).

60. John J. Bimson, "1 and 2 Kings," in *New Bible Commentary: 21st Century Edition*, eds. D. A. Carson, R. T. France, J. A. Motyer, and G. J. Wenham (Downers Grove, IL: InterVarsity Press, 1994), 350-351.

the promise God made with Solomon,<sup>61</sup> Ahijah relayed God's message that if Jeroboam would walk in the ways of David, then God would build for him a similar dynastic line.<sup>62</sup> It is unclear what happened after the meeting with the prophet; however, whatever transpired, Solomon found out about Jeroboam's treason and sought for him to be executed. Fearing for his life, Jeroboam fled to Egypt to a self-imposed exile only to return to the land after Solomon's death.<sup>63</sup>

Most likely sensing a spirit of alienation among the Israelites in the northern part of his kingdom due to the policies of his father, after Solomon's death, Rehoboam traveled to the unofficial capital of the north, Shechem, to be crowned king.<sup>64</sup> Jeroboam also returned from exile and led negotiations with the new leader regarding his labor policies and taxation intentions. As discussed previously, Rehoboam's harsh response infuriated the people and set into motion the creation of the Northern Kingdom, which would be led, as Ahijah prophesied, by Jeroboam.

Solomon and Rehoboam's lack of alignment with the LORD and the people ultimately led to the fulfillment of Ahijah's prophecy of the division of the Kingdom of Israel. While conjecture, it appears that both kings allowed their monarchical power to trump what should have been a close relation to God. Instead of leading, they ultimately used their God given authority to abuse their people. Their lack of alignment with God led both kings to make very foolish decisions. As commissioned officers, chaplains enter the Navy with significant authority; a military authority that many do not understand or

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61. 1 Kings 9:4-5.

62. 1 Kings 11:37-38.

63. There are striking similarities between the animosity of Saul and David and Solomon and Jeroboam.

64. Shechem held an important role in the life of Israel since the days of Abraham. Most significantly it was the location where Joshua reaffirmed the Mosaic Covenant (cf. Josh. 24:1-28). Eugene H. Merrill, "2 Chronicles," in *The Bible Knowledge Commentary*, eds. J. F. Walvoord & R. B. Zuck (Wheaton, IL: Victor Books. 1985), 628.

are adequately trained to implement. It can be very tempting to abuse these powers by embracing an attitude of superiority because of one's institutional status. Unfortunately, negative stories circulate of chaplains that have misused their authorities as an officer or choose not to stay aligned to their chains of influence because of a sense of entitlement their current position brings them. While these circumstances are few, these examples regrettably reveal a complete lack of alignment with the Navy Chaplain Corps' purpose to serve others and imprudence in leadership as they seek to serve oneself over those in the institution.

### **Misguided Disobedience-1 Kings 13**

After the kingdom divided because of Rehoboam's foolish leadership, Jeroboam assumed the role as king of the Northern Kingdom of Israel as Ahijah prophesied. However, Jeroboam did not follow God with his whole heart. Concerned that the people might turn back to the house of David because of their religious obligations to worship in Jerusalem, Jeroboam established new religious reforms to prevent the people from traveling to the Southern Kingdom. Specifically, he set up golden calves<sup>65</sup> in Bethel and Dan, instituted a new priesthood, built temples at Dan and Bethel<sup>66</sup> where his people could go and worship, and organized feast days of celebration. While conjecture, it is highly probable that, like Aaron during the days of the Exodus,<sup>67</sup> Jeroboam's reforms were man-inspired regulations on how Yahweh was to be worshipped. Nevertheless,

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65. Similar to the golden calf incident in the wilderness, some scholars suggest these idols were representations of artifacts associated with Yahwistic worship (i.e. the Ark of the Covenant). Zachary G. Smith, "Jeroboam, King of Israel, Son of Nebat," in *The Lexham Bible Dictionary*, ed. John D. Barry (Bellingham, WA: Lexham Press, 2015), Logos Bible Software.

66. Dan was located near the northern border of the kingdom; Bethel was located near the southern border.

67. Cf. Exodus 32:4.

these changes were unauthorized and led the people into idolatry. Additionally, his actions reveal a self-centered ruler, which is evident by the locations of the king's palace and the places of worship: Jeroboam's capital was located in the heart of Israel and the places of worship were moved to the peripheries. More disappointing, he rejected the promise God revealed to him through the prophet Ahijah. Similar to David, future kings would be measured by his example; yet unlike the man after God's own heart, the plumb line Jeroboam set was evil.<sup>68</sup>

After implementing the new reforms, Jeroboam made his way to Bethel to institute a feast for the people of Israel.<sup>69</sup> However, God was not going to "permit the inauguration of Jeroboam's first great feast at Bethel to proceed without prophetic protest."<sup>70</sup> God, therefore, sent an unnamed, young prophet from Judah to pass on a message of judgment against this rebellious king and his idolatrous worship practices. The prophet relayed to the king the following, as recorded in 1 Kings 13:2-3:

Behold, a son shall be born to the house of David, Josiah by name,<sup>71</sup> and he shall sacrifice on you the priests of the high places who make offerings on you, and human bones shall be burned on you... This is the sign that the LORD has spoken: Behold, the altar shall be torn down, and the ashes that are on it shall be poured out.<sup>72</sup>

After the prophet spoke, Jeroboam motioned to his guards to arrest the young Judean, however as the king reached out his hand it suddenly wilted. In addition to the

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68. The kings of the Northern Kingdom measured with Jeroboam and their scripture references are as follows: Nadab (1 Kings 15:30), Baasha (1 Kings 15:34 & 16:7), Elah (1 Kings 16:7), Zimri (1 Kings 16:19), Omri (1 Kings 16:26), Ahab (1 Kings 16:31 and 2 Kings 9:9), Ahaziah (1 Kings 22:52), Jehu (2 Kings 10:31), Jehoahaz (2 Kings 13:2), Jehoash (2 Kings 13:11), Jeroboam II (2 Kings 14:24), Zechariah (2 Kings 15:9), Menahem (2 Kings 15:18), Pekahiah (2 Kings 15:24), Pekah (2 Kings 15:28), and Hoshea (2 Kings 17:2-he is likened to all the kings who served before him).

69. 1 Kings 12:33.

70. Smith, "1 Kings 13:1-10," in *The Books of History*, Logos Bible Software.

71. King Josiah is referred to by name. He would be born three centuries later and fulfill this prediction. Cf. 2 Kings 23:20.

72. 1 Kings 13:2-3.

paralysis, the LORD fulfilled the sign stated by the prophet in verse 3 by destroying the altar and allowing the ashes to be poured out. This dramatic event demonstrated God's disapproval of the sacrifice made, symbolized the eventual overthrowing of the Northern Kingdom, and humiliated the new king.<sup>73</sup> In fear, Jeroboam implored the prophet to pray for him so that he would receive healing in his hand. The prophet pleaded with God and out of God's grace, the Lord healed the king. According to ANE custom,<sup>74</sup> to reward the Judean, the king opened up his home to the young man. However, in strict obedience to the Lord and desiring to remain aligned with his God, the prophet abided by the strict orders from God not to consume anything while in the Northern Kingdom because of the people's apostasy. Instead he left the king's presence and returned by a different route from which he had taken, most likely for his personal protection.<sup>75</sup>

Yet, it is along this alternate path that the prophet would be duped into disobeying God. In verse 11, the reader is introduced to an old prophet living in Bethel,<sup>76</sup> one of the centers of the apostate worship organized under the authority of King Jeroboam. The old prophet learned about the young man's interaction with Jeroboam through his sons, who were present when the amazing healing event transpired. Scripture does not provide a motive as to why the old man from Bethel pursued the prophet from Judah, however there seems to have been a high desire to interact in fellowship with the young man since he resorted to deception to persuade the Judean to go back to his house and eat with him. This is where the biblical account takes an unexpected turn. During the meal, God used

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73. Smith, "1 Kings 13:1-34," in *The Books of History*, Logos Bible Software.

74. Constable, "1 Kings," in *The Bible Knowledge Commentary*, 513-515.

75. Brown et al., *Commentary Critical and Explanatory on the Whole Bible Volume 1*, 222.

76. The devout worshipers of the Lord had previously immigrated to Judah during the division of the Kingdom. The reality that this prophet did not move to Jerusalem after the division could reveal a low commitment level and lack of alignment the old man had with God (cf. 2 Chronicles 11:13-16). Bimson, "1 and 2 Kings," in *New Bible Commentary*, 353-354.

the prophet from Bethel to pronounce his judgment on the young prophet for his disobedience, namely that he ate in the land of Israel. The consequence of his sin was severe; the young man would lose his life and not receive an honorable burial. Sadly, but as predicted, on the prophet's return journey, a lion killed the young man; an act that the author of 1 Kings shows as no accident "indicated by the peculiar behavior of the donkey and the lion, both of which simply stood near the corpse of the fallen prophet."<sup>77</sup>

The end of this story is very challenging on the surface because it seems unjust that this young man lost his life after being deceived by one of his own. However, this narrative reveals the proportionate consequences of God's judgment compared to the mission of the young prophet.<sup>78</sup> The old man lied and the consequence of his sin was that he would have to tell the younger man that he was going to die. This prophet from Bethel would have to live the rest of his life knowing he was partially to blame for the young man's death. However, getting out of alignment with the desires of God was much more severe for the Judean who had just been the mouthpiece of God to a people living in disobedience. The prophet's encounter with the king was a public event and all of Israel would have heard about this prophecy of God's judgment on Jeroboam. If God did not judge the young man for his disobedience and if word spread of the Judean getting out of alignment with God, then the message delivered to Jeroboam may have lost its credibility.<sup>79</sup> The Judean prophet lacked radical obedience to Yahweh's command, which was his grave sin. He should have recognized the older prophet's deception to

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77. Bimson, "1 and 2 Kings," in *New Bible Commentary*, 353–354.

78. Constable, "1 Kings," in *The Bible Knowledge Commentary*, 513–515.

79. Constable, "1 Kings," in *The Bible Knowledge Commentary*, 513–515.

violate a very specific command from the Lord.<sup>80</sup> The passage ends ironically. The prophet who vehemently opposed Jeroboam, became “Jeroboam” now opposed by God<sup>81</sup> and the one aligned with God in the end was not the Judean prophet nor the old man from the north but rather the lion, which obediently killed the Judean prophet and managed to follow God’s command not to eat in the land; a stipulation the young man failed to obey.<sup>82</sup>

The principles that exist in this account are especially applicable to young chaplains in the military. In an environment where junior chaplains often serve in isolated billets under the supervision of one chaplain, it can be very easy to rely solely on the advice of that supervisor without consulting the guidance issued by the Chief of Chaplains office. Sometimes, younger chaplains are innocently led astray by poor direction or manipulation by those who are senior. While junior chaplains must respect those in authority, like the Bereans who searched the Scriptures to see if the Apostle Paul’s teaching aligned with God’s word,<sup>83</sup> they should ensure their ministry aligns with existing Chaplain Corps policy. Many negative circumstances could have been prevented if chaplains remained aligned with the policies and instructions available to them through resources from the Chief of Chaplains office. Unfortunately, careers often are ended and Navy chaplaincy undermined because of misguided disobedience.

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80. D. W. Van Winkle, “1 Kings XIII: True and False Prophecy,” *Vetus Testamentum*, Volume 39, No. 1 (January 1989): 39.

81. Angel Hayyim, “When God’s Will Can and Cannot Be Altered: The Relationship between the Balaam Narrative and 1 Kings 13,” *Jewish Bible Quarterly*, Volume 33, No. 1 (2005): 35.

82. Jerome T. Walsh, “The Contexts of 1 Kings XIII,” *Vetus Testamentum*, Volume 39, No. 3 (July 1989): 360-361.

83. Acts 17:11-12.



## Self-Absorption-Jonah 1-4

Often, lack of alignment with God is due to our self-absorption. One of the most defiant examples in Scripture of a man intentionally disregarding a command from God, choosing to stay out of sync, is the prophet Jonah. We know very little regarding the historical background of the prophet. We can determine from 2 Kings 14:23-25 that he served during the reign of King Jeroboam, son of Joash, of the Northern Kingdom. While it is conjecture, most likely Jonah experienced the good graces of the king, since the prophet was able to relay a message from the Lord to the monarch that the borders of Israel would be restored, stretching from modern day Syria to the Dead Sea. The passage reads:

In the fifteenth year of Amaziah the son of Joash, king of Judah, Jeroboam the son of Joash, king of Israel, began to reign in Samaria, and he reigned forty-one years. And he did what was evil in the sight of the LORD. He did not depart from all the sins of Jeroboam the son of Nebat, which he made Israel to sin. He restored the border of Israel from Lebo-hamath as far as the Sea of the Arabah, according to the word of the LORD, the God of Israel, which he spoke by his servant ***Jonah the son of Amittai***, the prophet, who was from Gath-Hepher (emphasis added).<sup>84</sup>

Any comfortable ministry opportunities Jonah may have assumed he would have come to an abrupt end when God called the prophet to share a message of repentance to the Assyrian people living in the ancient city of Nineveh. Responding in obedience to this call of God and staying in alignment with the Lord's desires would prove to be very challenging for the prophet. Colin Smith sums up the tension Jonah may have experienced this way:

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84. 2 Kings 14:23-25.

Nineveh was the decadent and violent center of the Assyrian empire. The prophet Nahum described it as “the city of blood, full of lies, full of plunder, never without victims” (Nahum 3:1)...For Jonah to move from a ministry of pronouncing blessing on God’s friends to the work of pronouncing judgment on God’s enemies would mean embracing an unrecognizably different life and it is hardly surprising that he balked at the prospect of what God was calling him to endure.<sup>85</sup>

The Assyrians, a menacing power threatening the stability and security in the region, were infamous for their cruelty and brutality.<sup>86</sup> And it was to this group of people that God called Jonah to serve as an agent of grace.

After receiving this call, Jonah knew he could no longer stay in his current ministry assignment because he would be doing so in active rebellion against God. Since truth eventually surfaces, Jonah’s disobedience would eventually be exposed. There were only two options available for the prophet. He could remain in alignment with God and go to Nineveh, or quit the ministry altogether and start life over in a new place. Out of hatred seeped in nationalism and fear of Assyrian brutality, Jonah chose to pursue a new life and left Gath-Heper in the opposite direction from Nineveh to a place associated with the ends of the earth, Tarshish.<sup>87</sup>

It is amazing to think that Jonah believed he could run away from God and remain out of sync with him. Perhaps he embraced local beliefs that gods were confined to specific geographic regions and applied this to God, thinking he would be out of reach in Tarshish. However, this is not the reality of the omnipresent Yahweh. Even on the open seas, Jonah was not out of reach of the God he was to serve. Through divine intervention

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85. Colin Smith, *Jonah* (Rose Shite, Scotland: Christian Focus Publications, 2012), Kindle Location 179.

86. The fear the Assyrians imposed on the people living in the geographic area undoubtedly was similar to what many are currently experiencing under the pressures from Islamic State (ISIS).

87. Smith, *Jonah*, Kindle Location 275. Tarshish refers either to modern day Spain or the open sea.

and providence, God gave Jonah a second chance to get in alignment with his desires. In the midst of a dangerous storm, the crew of the boat Jonah was traveling on cast lots to see who among them was responsible for their dire situation. They discovered through this process that the prophet was running from his God and therefore responsible for threatening the lives of all on board. After exhausting every scenario to save Jonah's life, the crew determined (with the prophet's input) that the only way to save the ship was to sacrifice the rebellious man by throwing him into the sea.

Jonah chapter two gives the reader a picture of the terror the prophet experienced after being cast into the tumultuous water. In his thanksgiving prayer, Jonah reflects on how he fought for his life before succumbing to the powerful waves. With all his strength he struggled, but it was not until he was at the brink of death, that he finally turned his eyes back towards God. This was his first step towards realignment with the Lord. At this point, God sent a great fish to swallow the prophet, which then took him back towards land so that Jonah would have a second chance to respond affirmatively to the call of God.

After the fish vomited him up on dry land, Jonah received a second call from the Lord to take a message of judgment to the people of Nineveh. This time he was obedient and made the long journey to the Assyrian city. After arriving, he preached God's message to the people for three days, however the response was one the prophet did not expect. The Ninevites responded in repentance. Not only did God's word penetrate the hearts of the cruel people, but it impacted the king as well who decreed a time for fasting and repenting. One would assume that the prophet would be happy to see God at work in

the lives of these people. Yet, this is not true for Jonah. Chapter four, unfortunately, reveals a self-absorbed prophet still out of sync with the Lord.

After preaching repentance in Nineveh, Jonah retreated to a hill outside the city so that he could watch what might happen to the people.<sup>88</sup> One gets the sense that he was hoping God would pour out his wrath on the city, raining down fire and brimstone similar to destruction unleashed on the cities of Sodom and Gomorrah. However, the prophet did not have a front row seat to annihilation. The people of Nineveh repented, aligning themselves with the God of Israel. Jonah was enraged. In his anger, the prophet berated God for being too loving, too gracious, too compassionate, and too slow in his anger. Jonah's heart was not in tune with the heart of God. Further revealing his lack of alignment with the Lord, the chapter recounts how the self-absorbed prophet was more concerned over the destruction of a plant providing him shade than celebrating the reality that thousands of people destined for God's judgment responded in repentance. He was so completely engrossed with his own agenda and comfort that he lost sight on the priorities of God.

Unfortunately, some of the lack of alignment that exists in the Chaplain Corps is very similar to what the prophet Jonah exhibited. Some chaplains choose to remain out of alignment with the Chief of Chaplains office, believing their own self-absorbed agenda is more important than what is coming out of Washington, DC. While the Chief of Chaplains certainly does not have the vantage point of God, she does have a unique perspective that sees the implications personal agendas have on the Navy at large. Chaplains would be remiss to disregard her guidance.

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88. Jonah 4:5.

## **Outright Deception -Acts 5:1-11**

Often lack of alignment with those in authority occurs from deliberate deception in order to manipulate and control outcomes. This was true of Ananias and Sapphira who attempted to manipulate God and the apostles regarding a gift given to the early church community. In Acts 4:32-37, Luke summarizes the unified atmosphere of the early church as one in which many sold their property and brought their proceeds to the church leadership in order to support the growing movement. In fact, Barnabas, who would go on to mentor the Apostle Paul, is highlighted by name for selling his field and laying the money at the apostles' feet. With this context in mind, the reader is introduced to Ananias and Sapphira in Acts 5. They too sold some of their property and gave a gift of money to the community, yet they kept some of the proceeds for themselves. The text indicates that holding back the money was not the grievous sin of the couple, after all Peter told Ananias in Acts 5:4 that he and his wife could have done with the money as they pleased. Rather, the sin that ultimately led to the deaths of Ananias and Sapphira was their attempt to manipulate and deceive the leaders of the Way and, ultimately, God.<sup>89</sup> Whether they wanted to be recognized as generous people or they lacked trust that God would meet their needs, in collusion with one another, the couple manipulated the apostles and the early church by withholding information regarding the withheld money. They were guilty of perjury. In a situation reminiscent of the sin of Achan<sup>90</sup>

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89. Scripture reveals that our sin against others is also a sin against God (Joseph and Potiphar's wife (Genesis 39:9), David and Bathsheba (Psalm 51:4), and Ananias and Sapphira (Acts 5:4). Jeremy D. Otten, "Sapphira," in *The Lexham Bible Dictionary*, ed. John D. Barry (Bellingham: Lexham Press, 2015), Logos Bible Software.

90. Achan violated the covenant made between the Lord and the people that they would not take any spoils of combat. Achan took the plunder and hid it. The punishment of this violation and deception was death by stoning.

during the days of conquest recorded in the book of Joshua, the couple found themselves under the firm hand of divine judgment.<sup>91</sup>

Unfortunately, the example of manipulation and deception accounted for in Acts 5 can be a temptation in the Chaplain Corps community and can have significant consequences regarding alignment to messaging from the Chief of Chaplains office. Some chaplains elect to disregard guidance from senior leadership because of a belief that they know better on how to deliver effective religious ministry, while others align to the guidance just enough to maintain the party line but are not fully on board with the direction from the Chief of Chaplains office. It is true that senior leadership does not always have the whole picture when issuing guidance and as humans, they are fallible. Therefore, raising questions and concerns regarding “sailing directions” can serve a good purpose.<sup>92</sup> My critique is not in regards to this indispensable advisement, but rather directly towards chaplains who deliberately disregard guidance from the community leader and the deception that often accompanies this rejection. This lack of alignment is deliberate and unhealthy for the Chaplain Corps Community.

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91. S. D. Toussaint, “Acts,” in *The Bible Knowledge Commentary*, eds. J. F. Walvoord & R. B. Zuck (Wheaton, IL: Victor Books, 1985), 364–365.

92. One of the chaplain flag officers (rank of Admiral) visits with a portion of chaplains annually at a Professional Development Training Workshop in order to have “family business” discussions. These venues are intended to pass on information and raise questions or concerns about current issues the Chaplain Corps is facing.

## Fostering Alignment

### **A Means of Alignment-Matthew 6:9-13 and Luke 11:2-4**

In Dallas Willard's book, *The Divine Conspiracy*, the author describes the current state of life after the fall of man<sup>93</sup> similar to a pilot who has spatial disorientation. After aerial maneuvers, aviators are often left with a perception of direction that does not agree with their reality. Because of this disorientation, the pilot could sense that he is flying up when in reality he is traveling directly towards the ground. When it comes to the spiritual condition of humans, the Fall has completely and thoroughly corrupted all of mankind, leaving people in a state of spiritual disorientation.<sup>94</sup> Apart from following Christ, many people believe they are moving in the right direction, yet because of their lack of alignment to God, are traveling towards destruction. Through God's grace and love for mankind, the Kingdom of God broke through this upside down world to provide an opportunity for people to be aligned again in intimate relationship; a relationship that comes through Jesus alone.<sup>95</sup> Central to this realignment was the death and resurrection of Jesus Christ, in which he who had no sin became sin so that we might become the righteousness of God.<sup>96</sup> The reader of Scripture would be remiss to neglect Jesus' teaching on how one now lives in the Kingdom of God. His teaching on the Kingdom and the way he lived out his humanity communicated alignment with God the Father. One of the most practical tools Jesus imparted to his Followers that helped them align

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93. Genesis 3 is the account of Adam and Eve disobeying God by eating from the Tree of the Knowledge of Good and Evil. This act of sin separated them from the intimate relationship they had with God and turned God's creation "upside down" through corruption, pollution, and perversion.

94. Dallas Willard, *The Divine Conspiracy: Rediscovering Our Hidden Life in God* (San Francisco: Harper Collins Publishing, 1998), 1.

95. Acts 4:12.

96. 2 Corinthians 5:21.

with God was the Lord's Prayer. Jesus taught his followers how to pray in the following passages:

*Matthew 6:9–13*: Our Father in heaven, hallowed be your name. Your kingdom come, your will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from evil.

*Luke 11:2–4*: Father, hallowed be your name. Your kingdom come. Give us each day our daily bread, and forgive us our sins, for we ourselves forgive everyone who is indebted to us. And lead us not into temptation.<sup>97</sup>

Affirming the importance of this prayer in the life of the Christian, Martin Luther emphasized:

when a Christian rightly prays the Lord's Prayer at any time or uses any portion of it as he may desire, his praying is more than adequate. What is important for a good prayer is not many words ... but rather a turning to God frequently and with heartfelt longing.<sup>98</sup>

As the believer prays this Kingdom-aligned prayer, he or she first of all concerns him or herself with the holiness of God and his desires; the focus is the glory of God's name, the coming of God's Kingdom, and the fulfillment of God's will. After this God-orientation, the believer then petitions the Lord on what is needed to live in the Kingdom; such as the giving of daily bread,<sup>99</sup> the forgiveness of sin,<sup>100</sup> and delivery from the schemes and influence of the evil one.<sup>101</sup>

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97. Luke's prayer is shorter than Matthew's. It does not include "your will be done, on earth as it is in heaven" and "but deliver us from evil." Jesus taught similar prayers to different groups in two distinct contexts. In Matthew, he shares the prayer after imploring his hearers not to be like the Jewish Pharisees and Gentiles in their approach to prayer. In Luke, he teaches his inquisitive disciples the prayer after they spent time in prayer. While there is not much different between the two supplications, it is possible that "the two prayers serve as catechisms for distinct audiences." Jason C. Kuo, "Lord's Prayer," in *The Lexham Bible Dictionary*, ed. John D. Barry (Bellingham, WA: Lexham Press, 2016), Logos Bible Software.

98. Bruce McNair, "Luther and the Pastoral Theology of the Lord's Prayer," *Logia*, Volume 14, no 4 (2005): 41-46.

99. This refers not merely to material needs but also the security of living life without the anxieties of the future.

100. The horizontal expression of forgiveness is empowered by the vertical reality of forgiveness from God.

101. Mary Hinkle, "The Lord's Prayer: Empowerment for Living the Sermon on the Mount,"



While there is no spiritual connection to alignment with Navy institutional guidance regarding the delivery of religious ministry and the Lord's Prayer, the principle of orientation is applicable. Similar to a Christian aligning him and herself to God through the heartfelt recitation of this prayer, chaplains should periodically review their orientation to institutional ministry by the periodic reading of the expectations given them through Navy policy and guidance from the Chief of Chaplains office. Since chaplains are often individually connected with commands, it is very easy to isolate oneself from the institution and to forget one's responsibilities. The regular review of the Secretary of the Navy Instructions 1730.7D (Religious Ministry in the Navy) and 5351.1 (Professional Naval Chaplaincy)<sup>102</sup> should remind these religious ministry professionals of their connection to the larger institution and the importance of fulfilling all aspects of their role in the Command Religious Program.

### **The Focal Point -Matthew 16:16 and 1 Peter 2:4-10**

In the midst of Jesus' earthly ministry, he had a poignant conversation with Peter regarding the Messiah's identity. When asked who this Savior was, Peter confessed that Jesus was the "Christ, the Son of the living God."<sup>103</sup> At this point, Jesus affirmed the apostle's acknowledgement and how he demonstrated himself as a rock, living up to the meaning of his name. Jesus then shared with the disciple the foundation by which the church would be built on; "on this rock I will build my church."<sup>104</sup> Many associate this statement with Peter. They argue that Jesus is designating him as the foundational leader

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*Word & World*, Volume 22, No 1 (Winter 2002): 13.

102. These instructions are reviewed in chapter three.

103. Matthew 16:16.

104. Matthew 16:18.

of the Way. In this role, Peter would exercise his leadership by declaring what is and is not permissible in the Kingdom of Heaven.<sup>105</sup> While Jesus gave Peter the authority “to bind and to loose,”<sup>106</sup> a rabbinical phrase regarding interpretation of the Law, there is evidence in the text and in other passages of Scripture that Jesus was not referring to the apostle as the rock on which the church would be built,<sup>107</sup> but rather was referencing the confession Peter made about Jesus; “*You are the Christ, the Son of the Living God.*”<sup>108</sup> The first clue comes from the Greek in the text. There is a shift in gender regarding the reference of rock, *petros* (Πέτρος-masculine form) to *petra* (πέτρα-feminine form).<sup>109</sup> *Petros* is most commonly used to describe “a piece of rock” while *petra* is associated with “a ledge or collection of rocks.” It is more likely that Jesus was not referring to Peter as the *petra* but rather, as Paul indicated in Ephesians 2:19-22, describing the foundation of the church resting on the confessions of the apostles and prophets with

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105. R. T. France, “Matthew,” in *New Bible Commentary: 21st Century Edition*, eds. D. A. Carson, R. T. France, J. A. Motyer, and G. J. Wenham (Downers Grove, IL: InterVarsity Press, 1994), 925.

106. Jesus also gave this authority when it comes to church discipline to his followers in Matthew 18:18.

107. Jesus and Peter had this conversation in Caesarea Philippi. The Hellenistic city was home to the Rock of the Gods, a cliff at the foot of Mt. Hermon that had many pagan shrines built up against it. At the center of these shrines was a cave from which a stream flowed. The Hellenists believed that this was one of the Gates of Hades. In this destitute city bathed in immorality and at the foot of a rock cliff that represented paganism, Jesus makes the profession that “upon this rock I will build my church.” Some conclude that Jesus was showing his followers where he wanted them to build the church, in degenerate locations like Caesarea Philippi, which is what they did. Jay Guin, “Faith Lessons by Ray Vander Laan: The Gates of Hell,” *One in Jesus*, February 4, 2009, accessed August 21, 2016, <http://oneinjesus.info/?s=gates+of+hades>.

108. This does not mean that Peter did not have a significant role as Christianity’s earliest leader. Jesus told Peter in Matthew 16:19, that he would receive the keys of the Kingdom of Heaven. Peter would be the first among the apostles to announce the message of the Gospel to the Jews, Samaritans, and Gentiles. Luke would later portray Peter in Acts 2, 8, and 10 as the principle human agent in which three different racial groups experienced the outpouring of the Holy Spirit. Kendell H. Easley, “Peter and the Keys of the Kingdom” (paper presented at the Evangelical Theological Conference, Moody Bible Institute, Chicago, Illinois, December 12, 1984).

109. L. A. Barbieri, Jr. “Matthew,” in *The Bible Knowledge Commentary*, eds. J. F. Walvoord & R. B. Zuck (Wheaton, IL: Victor Books, 1985), 57.

Jesus being the cornerstone.<sup>110</sup> According to Julius Mantey's article regarding this passage, the author suggests this was the interpretation the early church fathers embraced in their writings.<sup>111</sup>

What may be more telling is the way Peter refers to Christ and the church as he lays out his Christology in 1 Peter 2:4-10. As a "royal priesthood," Christians are to continually and habitually approach the "living cornerstone," the Lord Jesus, in fellowship. Like living stones, believers are built up as a spiritual house aligned with the cornerstone, Jesus Christ.<sup>112</sup> All Christians have a specific role to play in the body of Christ, however the cornerstone is not one of them.<sup>113</sup> Similar to houses in the ANE, the building would collapse if these stones were not positioned appropriately with this support, nor would it remain a strong building if other stones were removed.<sup>114</sup> It is on the cornerstone and the confession of the identity of Jesus Christ by which the church is built.

As the director of religious ministry in the Chaplain Corps, the Chief of Chaplains, in some ways serves as a foundational stone for the Chaplain Corps. In executing the delivery of religious ministry, the Chaplain Corps community should align institutional objectives with the guidance and strategic plan of the Chaplain Corps. Since the Chaplain Corps is a community, often "lone ranger" decisions and actions of chaplains and RPs throughout the Navy can have major implications on the Corps at

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110. Julius Mantey, "Distorted Translations in John 20:23, Matthew 16:18-19 and 18:18," *Review and Expositor*, 8 n 3 Sum (1998): 412.

111. Mantey, *Distorted Translations in John 20:23, Matthew 16:18-19 and 18:18*, 412.

112. R. M. Raymer, "1 Peter," in *The Bible Knowledge Commentary*, eds. J. F. Walvoord & R. B. Zuck (Wheaton, IL: Victor Books. 1985), 844-846.

113. Paul likewise refers to the foundation of Christ in 1 Corinthians 3:9-15 and discusses proper roles Christians play in this spiritual building in Ephesians 4 and 1 Corinthians 12 and 14.

114. Tim Keller, "The Gospel, the Church, and the World," *Gospel in Life*, November 1, 2015, accessed April 9, 2016, <https://player.fm/series/timothy-keller-sermons-podcast-by-gospel-in-life-83408>.

large. For example, the Chaplain Corps faced litigation in 2015 regarding the question of humanist chaplains. While litigation was on going, a chaplain, unaware of the lawsuit, allowed a humanist group to meet as part of the Command Religious Program. While he was trying to care for all, his acceptance of this group was used by the prosecution to show the need for humanist chaplains. Even though this individual had good intentions, he was not aligned to the “foundational stone” of the Chaplain Corps and his actions could have resulted in negative consequences.

### **Conclusion**

These passages clearly indicate the importance and value of proper alignment as well as the role subordinate leaders must play in helping maintain right orientation. While the role of the Flag Aide is almost entirely administrative, the individual serving in this capacity has the privilege to minister to the Chaplain Corps community at large by helping junior chaplains overcome barriers that preclude them from remaining aligned with the guidance from the Chief of Chaplains. There is arguably no other chaplain, junior or senior, that has the types of connections like the Flag Aide, allowing him or her to minister in this capacity. However, with this privilege comes a responsibility, supported biblically, for this religious ministry professional to insert him or herself in the community in order to influence open lines of communication between the Chief of Chaplains office and junior chaplains.

These principles are not only supported through Scripture. There are many literary resources, Navy instructions, and existing communication tools that also promote

the concept of “dead reckoning” in the Chaplain Corps. These resources are assessed in the next chapter.

## CHAPTER THREE

### LITERATURE REVIEW

#### **Introduction**

I reviewed a diverse genre of literature and policy documents while exploring the concepts of alignment and peer influence as they relate to the delivery of ministry in the military environment. This literature review evaluates strategic guidance and policy instructions, books addressing communication and peer influence, and current tools used by the Chief of Chaplains office in strategic communications.

#### **Strategic Guidance**

Both the National Security Act of 1947 and the Goldwater-Nichols Department of Defense Reorganization Act of 1986 require the President to submit a comprehensive report to Congress including a “description and discussion of worldwide interests, goals and objectives that are vital to the national security of the United States.”<sup>1</sup> This report sets the foundation for the development of strategic guidance on how the Armed Forces will execute their missions in the 21<sup>st</sup> century’s complex international environment. Based on these expectations, Admiral John Richardson, the Chief of Naval Operations (CNO),<sup>2</sup> published his *Design for Maintaining Maritime Superiority*, which provides an overview on how the Navy will execute its mission in a world characterized by constantly accelerating change. While this design does not mention chaplaincy specifically, there

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1. Alan G. Stolberg, “How Nation-States Craft National Security Strategy Documents,” *Strategic Studies Institute*, (October 2012): 70.

2. Per Title 10 of U.S. Code the Chief of Naval Operations (CNO) is a U.S. Navy statutory office held by a four star admiral who is the most senior naval officer and serves as military adviser and deputy to the Secretary of the Navy.

are clear opportunities where chaplains can insert themselves into the lines of effort<sup>3</sup> and support the new Navy core attributes<sup>4</sup> in order to support the plan's execution and intended outcome. In addition to this guidance, the Secretary of the Navy produces the *Department of the Navy Strategic Plan for Religious Ministry*, which sets goals on how religious ministry will be delivered over a five-year period. This plan provides the Navy Chaplain Corps with clear objectives that are intentionally aligned with the National Security Strategy. It also serves as one of the foundations for the annual guidance the Chief of Chaplains disseminates to the Corps every fiscal year.

### A Design for Maintaining Maritime Superiority

Admiral John Richardson took over the responsibilities as Chief of Naval Operations in September 2015. As new CNOs are expected to do, the Navy's senior leader passed on his guidance for executing the Navy's mission<sup>5</sup> with the goal to grow and maintain "a Naval Force that produces leaders and teams who learn and adapt to achieve maximum possible performance, and who achieve and maintain high standards to be ready for decisive operations and combat."<sup>6</sup>

In this guidance, the Admiral describes the current strategic environment in which the Navy executes its mission. There are three identified forces, increased traffic at sea, the rise of the global information system, and the increasing rate of technological creation

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3. The lines of effort are specific areas of focus in mission execution for the Navy.

4. The new core attributes are integrity, accountability, initiative, and toughness.

5. The mission of the Navy is as follows: The United States Navy will be ready to conduct prompt and sustained combat incident to operations at sea. Our Navy will protect America from attack and preserve America's strategic influence in key regions of the world. U.S. naval forces and operations – from the sea floor to space, from deep water to the littorals, and in the information domain – will deter aggression and enable peaceful resolution of crises on terms acceptable to the United States and our allies and partners. If deterrence fails, the Navy will conduct decisive combat operations to defeat any enemy. Admiral John Richardson, *A Design for Maintaining Maritime Superiority Version 1: January 2016*, 1.

6. Richardson, *A Design for Maintaining Maritime Superiority*, 8.

and adoption, that radically accelerate globalization and change the environment in which the Navy must operate.<sup>7</sup> Furthermore, these forces have profound implications as our adversaries seek to exploit our vulnerabilities. The Navy must reexamine its approach in a world that is quickly changing and at the same time not abandon the fundamental constants of war fighting.<sup>8</sup>

Since the pace of these changes is very rapid and the scope of the world's problems is complex, the CNO published guidance capable to change in accordance with the uncertain global environment. Because of these world changes and budgetary constraints, the *Design for Maintaining Maritime Superiority* describes how the Navy moved to decentralized operations guided by commander's intent. In this operational environment, Navy leadership entrusts subordinate leaders to make the right decisions at the right time reflecting the Navy core values of honor, courage, and commitment. To ensure consistency of these decisions and alignment with the priorities of the CNO and the Navy, Admiral Richardson unveiled four core attributes (integrity, accountability, initiative, and toughness)<sup>9</sup> to serve as guiding criteria for leaders' decisions and actions. From a Chaplain Corps' stand point, chaplains can address and support all four of these areas in a command, influencing leaders to make ethical decisions in alignment with these attributes.

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7. Richardson, *A Design for Maintaining Maritime Superiority*, 2-3.

8. Richardson, *A Design for Maintaining Maritime Superiority*, 2-3.

9. The CNO defines toughness similar to the definition of the same word in the study of engineering. According to the Engineering Dictionary, toughness is "a measure of the energy absorbed before and during the fracture process" Tough sailors are those who have the character and capability to absorb a sudden or traumatic event and bounce back. "Toughness," *Engineering Dictionary*, October 17, 2016, accessed January 7, 2017, [www.engineering-dictionary.org](http://www.engineering-dictionary.org).



The CNO also outlined his four lines of effort<sup>10</sup> (i.e. priorities) in the execution of this design, which focuses on “war fighting, learning faster, strengthening the Navy team, and building global partnerships.”<sup>11</sup> While chaplains cannot practically influence the strengthening of the Navy’s resources to go to war or play a major role in establishing global alliances, they can lead in the other two areas which focus on the intellectual, spiritual, and emotional growth of the individual sailor. If the delivery of religious ministry is aligned with these expectations, chaplains can avoid marginalization or organizational irrelevancy because they become a core contributor to the implementation and execution of the CNO’s design. The Chief of Chaplains, then, ensures alignment to this design by providing annual guidance to the Chaplain Corps. This document outlines goals for institutional ministry that, when performed well, will meet Navy leadership’s intent to strengthen the Navy team and intellectual capacity through the effective delivery of religious ministry.

#### Department of the Navy Strategic Plan for Religious Ministry 2014-2019

Serving as the foundation for policy and delivery of religious ministry throughout the naval sea services, the *Strategic Plan for Religious Ministry* outlines the vision, mission, and goals for the employment of religious ministry over a five-year period. The plan outlines three strategic goals in the delivery of ministry for the Chaplain Corps. The first objective is to “*serve the people*.”<sup>12</sup> This is done through the provision and

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10. The lines of effort are distinguished by color rather than using a number or alphabetic system. The use of colors helps eliminate the idea that one area is more of a priority than another.

11. Richardson, *A Design for Maintaining Maritime Superiority*, 7.

12. In her guiding principles, Rear Admiral Kibben tweaked the titles of the goals for better recall purposes. The new titles are the following (the old titles are in parenthesis): *enrich* our people (serve the people), *engage* with leadership (same), and *enhance* professional standards (meet professional standards).

facilitation<sup>13</sup> of religious ministry, the strengthening of moral and ethical foundations, and creating a sense of community for all service members and their families. Secondly, the strategic plan empowers religious ministry teams (RMTs) to “*engage with leadership*” through advisement. Chaplains and Religious Program Specialists (RPs)<sup>14</sup> are expected to provide the very best and most relevant advice regarding the effective delivery of religious ministry, health of force issues (i.e. suicide prevention, sexual assault response, domestic violence response), and the creation and maintenance of an ethical command climate. Finally, to ensure the professional growth and development of naval chaplaincy, chaplains and RPs are challenged to “*meet professional standards*” through leadership development and community involvement.<sup>15</sup> The Chief of Chaplains draws attention to these three goals in her annual guidance that is released with the new fiscal year. RMTs are expected to align with this plan in the execution of their local Command Religious Programs (CRP).<sup>16</sup>

#### FY 16 & FY 17 Chief of Chaplains Annual Guidance

Every fiscal year, the Chief of Chaplains publishes annual guidance that provides direction to the Chaplain Corps on how the SECNAV’s strategic ministry plan will be fulfilled. In FY16, she brought attention to the three strategic goals outlined in the ministry plan and unpacked how the Chaplain Corps will serve the people (*enrich*),

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13. *Provision* and *facilitation* are two of the four core capabilities of the Navy Chaplain Corps. *Provision* refers to the delivery of worship opportunities for members of that chaplain’s faith group. *Facilitation* is the act of a chaplain resourcing other service members so that they have the opportunity to worship according to their own traditions.

14. See chapter one, footnote 3 for a description of a Religious Program Specialist.

15. Ray Mabus, Secretary of the Navy, “Department of the Navy Strategic Plan for Religious Ministry, 2014-2019,” September 30, 2014.

16. The Command Religious Program (CRP) is the responsibility of the Commanding Officer of a unit. To ensure effective deliver of religious ministry to the command’s personnel, oversight for the CRP is given to the chaplain.

engage with leadership (*engage*), and meet professional standards (*enhance*) during the upcoming fiscal year. While the document focuses on the paramount objectives the Chaplain Corps will pursue to ensure “sustained success as an organization,” particular tasks are outlined in the FY16 Execution Plan; a one-page document that unpacks how each directorate<sup>17</sup> in the Chief of Chaplains office will participate in fulfilling these goals. The execution plan is not intended for the entire Chaplain Corps. It is a tool used by the Chief of Chaplains to evaluate the achievement of specific goals during the fiscal year.

In addition to these three goals established by the Secretary of the Navy, Rear Admiral<sup>18</sup> Kibben provided one of her own. In the introductory paragraphs of her guidance, she emphasized the importance “to continue to strengthen the prevailing spirit of communication, collaboration, and evaluation as a Chaplain Corps.”<sup>19</sup> This emphasis influenced *Dead Reckoning*, a pursuit to communicate and collaborate with junior chaplains so that the Chaplain Corps community can better achieve its objectives to *enrich, engage, and enhance*.

Rear Admiral Kibben intentionally approached writing her FY17 guidance differently. As the Navy adopted the *Design for Maintaining Maritime Superiority* as its strategy, she specifically wanted to align her guidance with the CNO’s core attributes (integrity, accountability, initiative, and toughness). This document outlines how chaplains and RPs should embrace these attributes in the execution of their responsibilities to *enrich, engage, and enhance* while delivering religious ministry to the

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17. There are three directorates in the Chief of Chaplains office: N0971-Manpower, N0973-Operations, and N0975-Policy.

18. Rear Admiral Kibben is officially a Rear Admiral Upper Half/2 Star Flag Officer. This is the equivalent of a Major General (2 Star General) in the other service branches. Rear Admiral Upper Half is abbreviated as RADM.

19. RADM Margaret Kibben, “FY16 Annual Guidance,” September 30, 2015, 1.

fleet.<sup>20</sup> The Chief of Chaplains office released the FY17 guidance during the first week of October via *milBook*, a tool of communication evaluated later in this chapter.

### **Secretary of the Navy Instructions for Religious Ministry**

If strategic guidance specifies the purpose on why we do religious ministry, instructions from the Secretary of the Navy (SECNAVINST)<sup>21</sup> provide policy<sup>22</sup> (i.e. rules) on how religious ministry is delivered. Aligning to these instructions is imperative to ensure the effectiveness of religious ministry in the institutional environment but also to prevent “lone ranger” decisions or actions that can have adverse effects on the Chaplain Corps at large. Additionally, the documents provide a framework for defining the relationships among the hierarchical roles in the institution. While there are several instructions from the Secretary of the Navy<sup>23</sup> that directly impact the delivery of religious ministry, the instructions that provide the foundational framework for chaplain ministry are the ones applicable for this review.<sup>24</sup>

#### **SECNAVINST 1730.7D-Religious Ministry in the Navy**

SECNAVINST 1730.7D defines the roles of the members of the command religious ministry team and sets forth policy on the delivery of religious ministry

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20. RADM Margaret Kibben, “FY17 Annual Guidance,” September 30, 2016. In this thesis, “fleet” is used interchangeably with “sea services.”

21. SECNAVINST stands for “Secretary of the Navy Instruction.” The 1730 series deals with responsibilities related to the delivery of religious ministry in the Navy.

22. Chaplain Corps policy refers to compulsory instructions on the execution of Professional Naval Chaplaincy (PNC). Chief of Chaplains’ guidance instructs RMTs of processes to best deliver religious ministry

23. In addition to SECNAV instructions, there are also Chief of Naval Operations (OPNAV) instructions and Marine Corps Orders (MCO) that provide policy and guidance on how religious ministry is implemented in the Navy and Marine Corps respectively.

24. The other instructions outline specific issues related to chaplaincy, such as the collecting of offerings collected at chapel services and religious accommodation.

throughout the Navy. One of the roles of a commanding officer is to ensure that those in his or her command have the freedom to exercise religion. The programs and worship services that exist to meet this demand are incorporated into the CRP, which is supervised by chaplains on behalf of the commander. Specifically, the instruction unpacks the roles and responsibilities of the key personnel in the CRP and describes how chaplains fulfill the core capabilities of providing, facilitating, caring, and advising in their particular ministry settings.

It is crucial that RMTs remain aligned to this instruction to ensure the freedom of religious expression for the people in their commands. This alignment to policy is especially necessary for chaplains new to the institution. As these junior officers enter military service, there is an expectation that they have had religious ministry experience in the civilian world and will be competent to provide services according to the standards of their religious organization (RO). There is also an expectation that their sense of calling to chaplain ministry would motivate them to care for all members in their commands. However, the two competencies of facilitation and advisement are often ones that chaplains have to grow and develop as they become more accustomed to the pluralistic environment of the naval institution. The instruction provides adequate guidance on the expectations placed upon chaplains in these areas. However mentorship and guidance from higher echelons is still needed to ensure growth and alignment to the instruction. The Chief of Chaplains office often plays an important role in ensuring this alignment. Clear guidance and communication from the office regarding the expectations set forth in SECNAVINST 1730.7D have the potential to empower junior chaplains to

quickly develop these capabilities, resulting in their alignment to both their calling as well as to the people they serve.

### SECNAVINST 5351.1-Professional Naval Chaplaincy

In April 2011, the Assistant Secretary of the Navy of Manpower and Reserve Affairs, Mr. Juan M Garcia, III, signed SECNAVINST 5351.1, establishing the requirements and principles associated with Professional Naval Chaplaincy (PNC). This instruction applies to Navy chaplains, RPs, and all civilian employees, contractors and volunteers associated with the CRP.<sup>25</sup> Affirming the role of the Chief of Chaplains as having directive authority<sup>26</sup> over the community, the document outlines the Admiral's responsibility to "formulate policy necessary for the delivery of Chaplain Corps capabilities and guide the necessary skills required to deliver those capabilities."<sup>27</sup> In other words, the Chief of Chaplains is responsible to exercise community leadership in the delivery of religious ministry in the sea services. Serving as a principal advisory body to the Chief of Chaplains is the Professional Naval Chaplaincy Executive Board (PNCEB). The PNCEB is made up of senior leaders<sup>28</sup> throughout the Chaplain Corps and is responsible to assist the Admiral in exercising her advisory function to Navy senior leadership in her role as the community leader.<sup>29</sup> They also serve a critical function in ensuring that the chaplains and RPs in their area of responsibility are executing ministry in alignment with the priorities of the Chief of Chaplains.

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25. SECNAVINST 5351.1, 1.

26. Chaplains are not directly supervised or evaluated by the Chief of Chaplains. The majority of chaplains fall under the authority of the commanding officer of the unit they serve. The Chief of Chaplains has directive authority to implement policy and guidance to influence the most effective delivery of religious ministry to the sea services.

27. SECNAVINST 5351.1, 4.a, 2.

28. These leaders serve in Echelon 2 commands and hold the rank of Captain (O6).

29. SECNAVINST 5351.1, Enclosure 1, 6.

After establishing the senior leadership role in PNC, the instruction addresses the implementation of religious ministry by means of the four core capabilities of the Chaplain Corps: caring for all service members, facilitating the religious requirements of personnel of all faiths, providing religious organization specific ministries, and advising the command.<sup>30</sup> To ensure these competencies are met, SECNAVINST 5351.1 addresses the responsibilities of Chaplain Corps members to recruit religious ministry professionals (RMP) fully qualified for Active Duty and train these RMPs on the delivery of religious ministry in the sea services.

While not part of the official instruction, included in the appendices of the SECNAVINST 5351.1 are guiding principles and professional standards of conduct on the delivery of ministry in the Department of the Navy. While the Chief of Chaplains develops her yearly priorities utilizing the Secretary of the Navy's *Strategic Plan for Religious Ministry*, she also refers to these enclosures to ensure that her principles align with these values and expectations. Negative issues that occasionally surface in the Chaplain Corps typically occur when chaplains and/or RPs disregard these guiding principles and standards. These issues range from violating confidentiality, proselytizing, not treating others with dignity or respect, to unethical behavior.<sup>31</sup>

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30. SECNAVINST 5351.1, 5a. 3 and SECNAVINST 1730.7D

31. In 2015, a chaplain was accused by his Commanding Officer for dereliction of duty because he failed to facilitate and care for LGBT sailors with dignity and respect. While the Navy exonerated the chaplain of wrongdoing, the event required a response from the community leader. In April 2015, the Chief of Chaplains crafted a letter to the Corps regarding the art of Navy Chaplaincy and how chaplains are called to care for and serve all regardless of religious convictions or life choices. The intent of the letter was to further align chaplains to the standards and guiding principles in SECNAVINST 5351.1 regarding professional naval chaplaincy.

## Book Reviews

While many resources were consulted for this project, the following books were selected for review because of the influence they had on the development of the foundational principles for *Dead Reckoning*. The book topics range from effective communication strategies, influential upward leadership, marketing strategies, to alignment issues. The first book review evaluates the impact the horrors of war have on one's soul and is recommended reading by the Commandant of the Marine Corps for all Marines to promote spiritual fitness.<sup>32</sup> While the first assessment does not focus on strategic communication per se, it does provide a great example of the impact that lack of alignment can have on the effective delivery of religious ministry.

### *What It is Like to Go to War* by Karl Marlentes

Lack of alignment is not necessarily limited to hierarchical relationships. Often chaplains can become misaligned with the people they are called to serve in their commands. This unfortunate reality was evident in an encounter Karl Marlentes had with his battalion chaplain after a skirmish in Vietnam, which he recounts in his book *What it is Like to Go to War*.<sup>33</sup>

The manuscript is the product of four decades of the author coming to terms with his combat experience as a Marine officer during his tour of duty in Southeast Asia in 1968. According to his prologue, he wrote his memoir as a means of healing from his

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32. Similar to the CNO, the Commandant of the Marine Corps serves as the most senior officer in the Marine Corps. The book, *What It is Like to Go to War*, is one recommendation on his 2016-2017 professional reading list. Marines are encouraged to read at least three books from this list per year ([www.guides.grc.usmcu.edu](http://www.guides.grc.usmcu.edu)).

33. The Marine Corps added this book to the Commandant's reading list as a resource for spiritual fitness. The Commandant is similar to the CNO in that he is the most senior leader in the Marine Corps.



horrific experiences in the jungle and to provide young men and women considering joining the military a “psychological and spiritual combat prophylactic,” advising them that war brings with it horrible consequences.<sup>34</sup> Further outlining his major thesis for his work, he states that “if warriors returned home having had better psychological and spiritual preparation, then they *would* integrate into civilian life faster and they and their families *would* suffer less.”<sup>35</sup> The problem for Marlentes was while the Marine Corps taught him how to kill, he was never taught how to deal with killing or how to cope with death.<sup>36</sup>

A reader who is familiar with military ministry would be inclined to expect that the chaplain would have been able to address this void as he served as a spiritual guide to these 18-24 year old men fighting in the jungles of Southeast Asia. Fortunately, throughout 241 years of service to our nation, many chaplains have come alongside young Marines and Sailors as a much-needed healer, mentor, and confidant. Unfortunately, Marlentes’ experience was quite different.

During Christmas week in 1968, the author found himself in a dire situation, commanding a small firebase on top of a mountain near the border separating North and South Vietnam. His men were sick, tired, nearly out of supplies, and constantly threatened by small teams of North Vietnamese soldiers attempting to infiltrate their lines. With little to no chance for reinforcements or resupply, the young Second Lieutenant<sup>37</sup> resolved to the reality that death was a likely possibility. After an intense skirmish with the enemy that left some of his men dead and wounded, Marlentes was

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34. Karl Marlentes, *What it is Like to Go to War* (New York: Grove Press, 2011), xi.

35. Marlentes, *What it is Like to Go to War*, 1. (*Italics mine*).

36. Marlentes, *What it is Like to Go to War*, 1-3.

37. A Second Lieutenant is the most junior commissioned officer in the Marine Corps. It is the equivalent to the rank of Ensign in the Navy.

overwhelmed with “a terrible feeling of responsibility and guilt”<sup>38</sup> sensing he had failed the men who died in the battle.<sup>39</sup> He desperately needed to talk with someone about his “existential terror of *his* own death and responsibility for the death of others, enemies, and friends.”<sup>40</sup>

Helicopters eventually were able to make it to the firebase to evacuate the wounded and provide much needed food, water, and ammunition. On December 23, one landed in the area to resupply the company and drop off the battalion chaplain who wanted to visit the Marines. The chaplain also brought supplies with him: bottles of Southern Comfort and some new dirty jokes to tell the men. While Marlentes accepted the drink and laughed at the jokes, the experience with the chaplain left him seething on the inside. While he didn’t quite understand why he was so angry at the time, looking back on the experience years later, he realized that he needed a spiritual guide to process what he had just been through, not to be numbed to it by a few drinks and raunchy comedy.<sup>41</sup> Marlentes and his men needed to understand the meaning and purpose of their experiences; they wanted to know that there was a greater purpose to the hell they had just gone through.

While there are serious morality issues with telling dirty jokes and providing alcohol to service members in combat, the misdirected and ineffective chaplain was actually making an effort to connect with the men by endeavoring to relate with them. The problem was that while he attempted to bring laughter and “southern comfort,” he

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38. Marlentes, *What it is Like to Go to War*, 6.

39. Some of his men were wounded or killed due to friendly fire. One of the tripod legs of a mortar was loose and sunk into the mud, changing the trajectory of some rounds. Some of these misguided rounds killed and wounded some of Marlentes’ Marines.

40. Marlentes, *What it is Like to Go to War*, 7.

41. Marlentes, *What it is Like to Go to War*, 7.

failed to be a source of spiritual support because he was more concerned about his affability than really caring for these young men. He was out of alignment with his Marines. In contrast, Marlentes would go on to praise an old Gunnery Sergeant<sup>42</sup> for being the spiritual support he and many other Marines needed. Like the chaplain, the Gunny<sup>43</sup> was “rough around the edges,” however the difference between the two men was that the Gunny connected with younger Marines in order to listen to what they had gone through.<sup>44</sup> In many ways, he modeled the role of the spiritual guide as he listened to their horrific combat experiences. He was in alignment with them. The chaplain on the other hand lacked the personal leadership and inspirational calling to bring what was most important to the Marines in warfare, moments to recognize the presence of the divine. His lack of alignment with the Marines and God, for that matter, left him totally unprepared to minister to these young men who just endured hell on earth.

When referring to the warrior returning from battle, Marlentes chides chaplains again for neglecting to engage with religious leaders in local communities to reach out to those veterans who recently returned from combat.<sup>45</sup> These warriors needed some kind of ritual to transition from the world of war in Southeast Asia to the mundane routine of life at home. In defense of the religious ministry professionals at the time, everyone was unprepared. Warrior transition was much different coming back from Vietnam than those who returned from conflicts in the past. For example, during World War II, Marines and Sailors returning from conflict had ample time on troop transport ships to talk about and process the horrific experiences they had gone through together. However

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42. Gunnery Sergeants (E-7) are senior enlisted Marines.

43. Gunny is an abbreviation for Gunnery Sergeant and is used in a more informal and endearing way by Marines and Sailors.

44. Marlentes, *What it is Like to Go to War*, 244-247.

45. Marlentes, *What it is Like to Go to War*, 205.

since the Vietnam War, service members could be home from the theater of operations within days by means of commercial air. Making matters even worse, most veterans of the conflict in Vietnam returned to a hostile homecoming without community support. This was a major cultural shift from previous decades in which military personnel came home to a very supportive society.<sup>46</sup> It is no wonder many of these men have been morally wounded. Learning tough lessons from this war, present day Religious Ministry Teams have been attuned to this important transition and, along with their commands, established ceremonial rituals of transition to ensure that coming home was a blessing and not a curse.

Regardless of his negative writing directed towards chaplains, Marlentes' memoirs reveal a primary expectation for these religious ministry professionals to own their role as the spiritual guide in the command. His experiences affirm the importance of alignment to God and their people in order to ensure the most effective delivery of ministry. Much of the guidance that disseminates from the Chief of Chaplains' office is established to help promote this orientation, therefore it is critical that all chaplains, especially those new to the Chaplain Corps, are equipped with the most up to date information and tools so they can effectively minister to the people they serve.

*The Speed of Trust* by Stephen M. R. Covey

During my recruitment to become a Navy Chaplain, someone from the medical community in the Navy pulled me aside and said that I should consider other employment

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46. Marlentes, *What it is Like to Go to War*, 182.

because chaplains were notorious for “eating their young.”<sup>47</sup> Fortunately, my experience so far on active duty<sup>48</sup> has not matched this gentleman’s assessment. My personal evaluation of the current Chaplain Corps community is one of overall community health. Many senior chaplains actively mentor those new to the institution and junior chaplains are collaborating among themselves so that they might better serve the people to whom they are ministering. Yet, there are many stories that still circulate of a Chaplain Corps characterized as divisive and antagonistic largely due to a lack of trust that permeated the ranks. While I am convinced that amazing ministry took place in the past, this distrust was a disservice to more effective and impactful ministry.

Stephen M. R. Covey’s book, *The Speed of Trust*, argues that trust is one of the most important factors of a successful organization. The author emphatically states that, “nothing is as fast as the speed of trust. Nothing is as fulfilling as a relationship of trust. Nothing is as inspiring as an offering of trust. Nothing is as profitable as the economics of trust. Nothing has more influence than a reputation of trust.”<sup>49</sup> One could also add that nothing impacts effective communication more than trust. The author does address this reality in assessing the differences in communication of high-trust and low-trust relationships. In a high-trust relationship, a party could say the wrong thing and people would still understand the intended meaning. However, in a low-trust relationship, almost everything is measured precisely and is often misinterpreted.<sup>50</sup> Unfortunately, the Chaplain Corps has had issues building a high-trust relationship among its chaplains.

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47. This phrase is commonly used to describe communities that do not support the growth and development of new personnel.

48. At the time of writing, I just completed seven years of active duty.

49. Stephen M. R. Covey, *The Speed of Trust: The One Thing That Changes Everything* (New York: Free Press, 2006), 26.

50. Covey, *The Speed of Trust*, 6.

Some of this distrust<sup>51</sup> exists because of the competitive institution of the Navy. A tension is present in institutional military ministry in that while we are called upon to collaborate and cooperate with one another to ensure the effective delivery of ministry, we are also compared with one another when it comes to promotion. In some cases, chaplains are specifically measured against one another in their Fitness Reports.<sup>52</sup> This competition imposed on chaplains by the military system can create an environment of distrust.

While this culture will not likely change, it is important for the leaders in the Chaplain Corps to inspire trust<sup>53</sup> in the community, which would help foster better institutional alignment. According to Covey, this is accomplished by building credibility among subordinates founded on four mainstays: integrity, intent, capabilities, and results. The first two, integrity and intent, are matters of character.<sup>54</sup> To foster effective communication, leaders must ensure their actions and decisions align with the community's values and beliefs. Additionally, the motive behind their leadership agenda must be for the mutual benefit of the institution and the individual. There should be no hidden agendas.<sup>55</sup> The other two, capabilities and results, center on competence.

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51. Another reason there is a lack of trust among chaplains is the reality that many of these religious ministry professionals normally do not connect with one another prior to coming into the Navy. Additionally, differences in religion and theology create barriers for cooperation in the military environment.

52. A Fitness Report is a regular evaluation of military senior enlisted and officers. The report measures six areas of competency that results in a numerical average. One way a promotion board (individuals that select those eligible for promotion for the next rank) evaluates the service member is to see how that average compares to other people whom the Commanding Officer evaluated at the same rank across all designations (jobs). Another measure that is employed to evaluate an eligible is to compare that individual with other members in his or her community. For example, if there are two chaplains of the same rank in the same command, the chaplains will be rated against one another as 1 of 2 or 2 of 2.

53. Covey, *The Speed of Trust*, 40. Covey defines leadership as “*getting results in a way that inspires trust.*”

54. Covey, *The Speed of Trust*, 55.

55. Covey, *The Speed of Trust*, 55. Some of the most common feedback received of RADM Margaret Kibben is her candid approach in talking about “family business” with chaplains she interacts

Knowing that leadership possesses knowledge, skills, and abilities to do their job well goes a long way in fostering trust. While possessing these abilities inspires confidence, trust is further established based on the leader's ability to get the right things done.<sup>56</sup> Growing in character and competence in order to influence the Navy institution has been a focal point of Rear Admiral Kibben during her first two years as Chief of Chaplains. The release of the CNO's design<sup>57</sup> for the Navy further emphasized the need for the Chaplain Corps to grow and develop in these areas. Execution of this guidance relies on character and competency development across the Navy institution. In fact, when speaking to the senior chaplain leadership at the 2016 Strategic Leadership Symposium,<sup>58</sup> the CNO affirmed the importance of character and competence. During that meeting, he stated that the Navy has done a good job focusing on the development of competence, yet has much room to grow in the area of character. He specifically commented that he is "relying on the Chaplain Corps to help the Navy institution grow in this capacity." Therefore, much of the communication disseminating from the Chief of Chaplains office in 2016 focused on character and the role chaplains play in influencing character development among military personnel.

Much of the feedback received recently from junior chaplains regarding communication from the Chief of Chaplains and her office has been overall positive. Specifically, they appreciated the Admiral's candid approach when addressing issues pertaining to the "family business" when she interacts with chaplains during her travels.

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with during her travels. According to this informal feedback, many chaplains have expressed appreciation of the trusting relationship they have with the Chief of Chaplains and her office.

56. Covey, *The Speed of Trust*, 55.

57. For a summary of the CNO's Design, see comments about the Design on pages 54-56.

58. The Strategic Leadership Symposium is a three-day conference for all Captain/O6 chaplains and senior RPs/E-8 and E9. The intent of the meetings is to ensure alignment among leadership regarding the delivery of religious ministry and the execution of the Chief of Chaplains priorities across all domains. The 2016 conference took place July 26-28, 2016 at Joint Base Anacostia-Bolling in Washington, DC.

While the messages passed are sometimes negative, her candor reinforces trust that constantly must be affirmed and built among junior chaplains. This is vital for the overall successful delivery of religious ministry as trust promotes community health, junior chaplain growth and development, speed of communications, and a Corps collectively capable to influence the larger Navy community towards character development.

*Why Should the Boss Listen to You? The Seven Disciplines of the  
Trusted Strategic Advisor* by James Lukaszewski

Advising leadership on the free exercise of religion and the moral and ethical climate of the command is one of the core capabilities of Navy chaplaincy. While chaplains can have a significant role influencing a commander's decision or providing input to the Chief of Chaplains annual priorities, there are concerns that exist regarding the competence of junior chaplains to effectively employ this core capability. First, chaplains new to the Navy do not possess the institutional experience that informs the advice they provide other leaders. One needs time in the organization in order to provide institutionally mature advice.<sup>59</sup> Secondly, it is likely that many of these young officers have never been in a position to advise anyone professionally outside the domain of their particular religious organization. With these concerns in mind, James Lukaszewski's book *Why Should the Boss Listen to You?* offers sage guidance on how one can become a trusted strategic advisor to his or her leadership.

Most applicable to junior chaplains were the expectations Lukaszewski identified that bosses require of their advisors. Specifically, bosses do not want their advisors to:

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59. This statement refers to advising about issues pertaining to the organization or culture of the Navy, Marine Corps, or Coast Guard. Regardless of time in the Navy, a junior chaplain can indeed provide mature advice on matters relating to religion, spirituality, ethics, and morality.



- Suggest more ideas and concepts than can possibly be achieved or considered.
- Engage in time-wasting and nonspecific conversations.
- Offer information that is late or incomplete with some key facts, data or interpretations apparently being purposely withheld.
- Offer information that is already known or that could be thought up independently.
- Give only partial input, apparently on the assumption that the boss knows more, or should know more, than he or she does.
- Be less than candid.
- Fail to end meetings on time.<sup>60</sup>

Rather bosses want their trusted advisors to be actively engaged in their institutional setting, anticipating what the leader needs to know, collaborating with others, and driving their own professional growth.<sup>61</sup> Lukaszewski also recognizes the need for an individual to grow in the institution and therefore, in his guidance, he places much emphasis on the maturation of the strategic advisor. Specifically this individual has to grow and develop so they are “able to engage in fast-paced discussions in real time, which requires strong verbal skills” and institutional savvy.<sup>62</sup> As junior chaplains grow as advisors, avoiding the pitfalls listed and providing timely, practical advice, they add much value to the command and position themselves to influence their immediate leadership and possibly provide larger scale advisement to the Chief of Chaplains office on how religious ministry is delivered. One of the goals of *Dead Reckoning* is to help equip and empower

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60. James Lukaszewski, *Why Should the Boss Listen to You? The Seven Disciplines of the Trusted Strategic Advisor* (San Francisco: Jossey-Bass, 2008), 38.

61. Lukaszewski, *Why Should the Boss Listen to You?*, 44.

62. Lukaszewski, *Why Should the Boss Listen to You?*, 67.

these chaplains to grow as competent strategic advisors. These resources are summarized in chapter five.

*Leading Up* by Michael Useem

Leadership is often perceived merely as a top-down enterprise that establishes command and control. With this approach in mind, it can be tempting for followers to curb their initiative and insight and blindly fall in step with the one in positional authority. This approach, however, does a disservice to the leader and the organization. Leaders need to benefit from being led by their subordinates; a concept called “leading up.”<sup>63</sup> Often an organization’s success depends on the boss’ receptivity to the tactful leadership from their subordinates. With this in mind, Michael Useem wrote *Leading Up* to emphasize the value and empower the implementation of upward leadership.<sup>64</sup> Using stories from a variety of situations that had significant consequences on leaders, the author illustrates the importance of this leadership opportunity. Useem’s analysis does not merely focus on positive examples of leading up. One common trend the author discovered when evaluating cases in which leading up was neglected, involved subordinates that lacked the courage or know-how on leading their supervisors. In most of these situations the leadership would have been receptive to this input, however because it was withheld, the organization suffered and in some cases the consequences were severe.<sup>65</sup>

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63. “Leading up” is the role of the subordinate influencing those in leadership positions.

64. Michael Useem, *Leading Up* (New York: Three Rivers Press, 2001), 1.

65. Useem’s examples deal with issues of poor communication, questioning decisions, managing multiple bosses, and vision-casting. Specifically he highlighted poor Union General officer leadership during the Civil War, financial advisement in a company, and even a climbing disaster on Mt. Everest.

One of the author's goals was to identify organizational culture tendencies likely to promote the crucial practice of upward leadership to take place. He resolved that in order to reap the benefits of upward leadership, institutions must foster a corporate culture valuing candid feedback.<sup>66</sup> These environments are more conducive to leadership receiving quick and accurate information so they can make the best decisions for those whom they lead. In other words, leading up is how to lead your boss so you both win.

There are many facets of Navy Chaplaincy that relate to the principles in this book and are applicable to this study on strategic alignment. As mentioned previously, one of the four core capabilities of chaplaincy is to advise senior leadership regarding ethical and moral issues. To do this, chaplains must possess a moral courage to speak truth to power. Like some of the negative situations in this book, some commanders could face grave consequences personally and professionally if chaplains fail to engage them. This rings true within the Chaplain Corps community as well. The Chief of Chaplains office intentionally reaches out to junior personnel for feedback and keeps open lines of communication to ensure the office possesses the most accurate and applicable data regarding issues in the fleet, so that they can respond promptly and appropriately. Specifically, the Chief of Chaplains holds regional town hall meetings in which all chaplains and RPs are expected to attend. The purpose of these meetings is to pass the latest information regarding human resource issues, career advancement, policy updates, and to provide a venue where candid conversation about the Chaplain Corps can take place. It is during these discussions that junior personnel have the opportunity to tactfully lead their leadership by informing them on how the delivery of religious ministry is taking place in their current assignments. One of the purposes of *Dead*

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66. Useem, *Leading Up*, 174.

*Reckoning* is to evaluate how this upward advisement with the Chief of Chaplains can be improved and enhanced.

*Talk INC* by Boris Groysberg and Michael Slind

In 2012, Boris Groysberg and Michael Slind published *Talk, INC*, a book that outlines how “trusted leaders use conversation to power their organizations.” Throughout the manuscript, the authors evaluate how these leaders fostered communicative environments in their corporations that promote intimate, interactive, inclusive, and intentional conversations among their employees.<sup>67</sup> The end result for all the companies represented was better coordination between top-level strategy and frontline execution.<sup>68</sup>

Quoting Jacqueline Taggart, a vice president in a human resource firm, “communication was always meant to be two-way. But it never was. It was always pushed out. In order to obtain information in previous decades from employees, tools like suggestion boxes or quality circles<sup>69</sup> were utilized to solicit feedback, yet genuine two-way conversations were rare.”<sup>70</sup> The reality is that pushing out communication has been and still is the modus operandi of the military and Chaplain Corps. However, with many new communicative tools available, this approach to communication must change. A diverse Chaplain Corps that serves in a variety of locations across the world can learn much from the authors’ plea to embrace two-way communication and engage in an organizational conversation that empowers the successful delivery of religious ministry to

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67. Boris Groysberg and Michael Slind, *Talk INC: How Trusted Leaders Use Conversation to Power Their Organizations* (Boston: Harvard Business Review, 2012), 7.

68. Groysberg and Slind, *Talk INC*, 2.

69. Quality circles are small groups of employees that meet regularly to consider ways to improve production in their organization.

70. Groysberg and Slind, *Talk INC*, 65.

the institution. Specifically, *Talk INC.* encourages the use of blogs, wiki databases, online communities, twitter, social networks, web-enabled video chat, and video sharing to open the lines of communication with leadership and employees.<sup>71</sup> Fortunately, the Navy Chaplain Corps has already implemented some of these tools, such as blogs, social media, and videos in order to promote communication internally among chaplains and RPs and inform those outside the Navy how the religious needs of service members are fulfilled.

While these resources are helpful and must be utilized in a tech-centered world, the best means to communicate with employees and ensure alignment with leadership is through “management by wandering around.” This practice is especially necessary in companies in which personal connections are woven in the culture.<sup>72</sup> This is true for the military institution. While the technological tools listed play a critical role in strategic communications (especially as the Chaplain Corps begins to bring in chaplains from the millennial generation who have been immersed in this type of communication most of their lives), it is imperative that the community leader and representatives from her office visit Religious Ministry Teams throughout the world to promote and ensure positive push-pull communication that is intimate, interactive, inclusive, and intentional.

With these diverse and numerous communicative tools in mind, the authors emphasize the importance of a disciplined approach on how company leadership disseminates information to subordinates. Many organizations use too many methods of communication too frequently, resulting in information overload and loss of valuable time (it is time-consuming to access emails, read blogs, watch video chats, etc.). To

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71. Groysberg and Slind, *Talk INC*, 66-67.

72. Groysberg and Slind, *Talk INC*, 83.

combat this, organizations such as GM limited the number of mediums used to pass information. Other companies, like Exelon (a utility company), pursued disciplined conversation by creating a matrix for topics of communication. As leaders developed talking points to share with their employees or customers, those ideas needed to fit into their communication strategy.<sup>73</sup> This prevents the temptation to deviate from the organization's vision and most important lines of effort. These principles on communication are also applicable to the Chaplain Corps. The Special Assistant of Communications<sup>74</sup> limits the number of resources used to pass on information to chaplains. Additionally, information that is pushed out from the Chief of Chaplains office to the Chaplains Corps community is vetted through the strategic goals to *enrich*, *engage*, and *enhance* and the core capabilities to provide, facilitate, care, and advise.<sup>75</sup> The communication tools implemented from this project will also fall within these guidelines.

### *A Deadly Wandering* by Matt Richtel

On March 25, 2009, the Governor of Utah, John Huntsman, signed the toughest ban in the United States regarding texting and driving into law.<sup>76</sup> This new legislation did not develop in a vacuum. While there were a number of incidents in the state of Utah that compelled lawmakers to consider a ban, the event that ultimately challenged the

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73. Groyberg and Slind, *Talk INC*, 223-225.

74. The Special Assistant of Communications or SAC is a civilian role in the Chief of Chaplains office. The SAC functions similarly as a public affairs officer but is also responsible to establish plans for strategic communications for the Chief of Chaplains.

75. The four core capabilities are outlined in SECNAVINST 5351.1 on Professional Naval Chaplaincy. Chaplains provide religious ministry for those from their faith tradition; they facilitate (obtain resources to ensure religious worship) for those from other faith traditions; they care for everyone in the command with dignity and respect; they advise senior leadership regarding morals, ethics, and morale.

76. Matt Richtel, *A Deadly Wandering* (New York: Harpers Collins Publishing, 2014), 317.

state legislature to pass the bill involved a young man named Reggie Shaw and a horrific car accident he caused while texting and driving. On the morning of September 22, 2006, two rocket scientists were killed in a car accident during their morning commute to work. A white Chevy pick-up truck clipped their car after it unexpectedly swerved into their lane. They immediately spun out of control and hit the car following the truck resulting in a high-speed collision. When questioned about the accident, the driver of the white pick-up, Reggie Shaw, stated that due to the wet road conditions his vehicle hydroplaned and, while out of control, hit the oncoming Saturn carrying the two men. Even though Shaw was adamant the events transpired this way, his story was a fabrication.<sup>77</sup> After an intense investigation and legal hearing, the truth surfaced that the young man had not hydroplaned at all. The reason he crossed the yellow centerline was the result of inattention. He was more focused on sending and receiving texts on his cell phone than to safe and responsible driving.

The lessons learned during the litigation process portrayed in *A Deadly Wandering* reveal disturbing trends regarding attention to information and advancements in technology. Though extremely valuable for production and social engagements in our modern world, the onslaught of interactive electronics taxes our ability to stay focused.<sup>78</sup> Our technological devices have grown from merely being able to process data to becoming communication tools with other human beings. In a transient society that tends towards social isolationism,<sup>79</sup> our gadgets now serve to meet a longing of the human

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77. The author asserts that Shaw did not fully know how the wreck occurred because he was distracted from texting and really did believe he hydroplaned into the other vehicle.

78. Richtel, *A Deadly Wandering*, 4.

79. J.P. Moreland and Klaus Issler, *The Lost Virtue of Happiness: Discovering the Disciplines of the Good Life* (Colorado Springs, CO: NavPress, 2006), Kindle.

condition for social interaction.<sup>80</sup> Therefore, we often direct our attention away from our outside world to the small electronics in our possession because they have become “*so compelling as to be addictive*.”<sup>81</sup> The problem is that technology is increasing at such a rapid pace and with such complexity and capability that it is difficult for the human mind to keep up.<sup>82</sup>

It is in this “brave new world” that communication takes place from the Chief of Chaplains office to chaplains and RPs in the sea services. Positively, the office can leverage the advancements in social communication to quickly connect with Religious Ministry Teams throughout the world. Specifically, the Chief of Chaplains and the SAC chose to use *milBook* and *Facebook* as means to connect electronically with chaplains and RPs. While each tool has 1078 and 3,898 followers respectively,<sup>83</sup> until this dissertation, no one has conducted a survey to see how useful these websites have been for the dissemination of information. Negatively, the Navy, including the Chief of Chaplains office, disperses so much information via a variety of means that often the most valid and useful communication gets lost with all the noise. Consequently, correspondence passed through existing efforts and new communication tools can easily be drowned out because the human mind is not capable of processing so much information. Therefore, when it comes to strategically communicating with chaplains, the Chief of Chaplains office needs to carefully consider the methods used and the

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80. The author goes into detail describing the relationship between Moore’s Law and Metcalfe’s Law. Moore’s Law emphasizes the reality that computer processing doubles in power every two years. Metcalfe’s law defines the power of a computer network by the number of people using it. The result is a greater dependency on technology to not only transmit data but as an essential tool in our personal connections. In a transient and isolated world, our devices have begun to meet a substantial human need, which in turn created a deeper dependency and/or addiction to them.

81. Richtel, *A Deadly Wandering*, 5.

82. Richtel, *A Deadly Wandering*, 6.

83. These numbers are from January 2017.



amount of information disseminated, so at least some of it connects with chaplains without information oversaturation. As the office considers this balance, they must also consider the age disparity in the Chaplain Corps. Chaplains come into the service much later than their peers in other communities; they all need to have completed masters level work and have had at least two years of post graduate school ministry experience.<sup>84</sup> Additionally, many chaplains enter the service as a second career. The result is that at the junior chaplain level (LTJG/LT), chaplains typically range in age from 27 to 42 years. The reality is that some tools used by members of one generation are not always embraced by another. Therefore, it is important to be creative in the methods and types of resources used to pass information to chaplains throughout the Navy.

*Made to Stick: Why Some Ideas Survive and Others Die* by Chris Heath

For any communicator, there is great desire for his or her message and ideas to stick in the mind of the listener. While many stories are timeless and retold over and over again, the reality is that many of the messages a listener receives fail to take hold in the mind. Stanford University professor of organizational behavior, Chris Heath, and Aspen Institute consultant, Dan Heath, researched the qualities of the stories and messages that stick among consumers and identified six principles to “improve the odds” for stories and ideas to succeed. Their research led them to the following qualities when developing successful ideas: simplicity, unexpectedness, concreteness, credibility, emotions, and

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84. Navy chaplains must have graduated with at least 72 hours of masters level work (the majority have completed M. Div. programs of at least 96 hours) and have at minimum two years of post-graduate school experience in professional ministry.

stories (SUCCEsSs).<sup>85</sup> The authors encourage the communicator to evaluate their ideas using the “SUCCEsS” checklist in order to develop a message that sticks and one that does not get usurped by the “curse of knowledge”; a term describing how it is easy to forget what it is like to not know something we have learned, making it challenging to connect with the mindset of the listener.<sup>86</sup> Therefore, many concepts do not stick because they are not fully unpacked for the consumer. The “SUCCEsS” checklist helps the communicator prepare with this “curse of knowledge” in mind so that communication is not hindered.

The concepts in *Made to Stick* are crucial and helpful for strategic communications from the office of the Chief of Chaplains to the Chaplain Corps. The six qualities presented in this book can serve to create memorable messaging and effectively assist in maintaining alignment between the Chief of Chaplains and new members of the Chaplain Corps community. Most importantly, the authors set realistic expectations when communicating to others who are unfamiliar or new to the message. For example, when it comes to the Chief of Chaplains office, the staff is predominately made up of senior chaplains and senior Religious Program Specialists. While there are many advantages to many years of institutional experience represented in the office, the threat of the “curse of knowledge” is always present. It can be very easy to send out guidance and other correspondence to the Corps that does not connect well with junior chaplains and RPs new to the institution. This is especially important for chaplains who enter the Navy at the rank of either LTJG or LT. Unless they have prior military service, their institutional experience does not match the rank they hold. In most communities in the

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85. Chris Heath and Dan Heath, *Made to Stick. Why Some Ideas Survive and Others Die* (New York: Random House, 2007), 16-18.

86. Heath and Heath, *Made to Stick*, 19-20.

Navy, LTJGs have served at least two years. Therefore, it can be easy to assume a brand new LTJG chaplain knows more about the Navy than he or she should be given credit for knowing. In messaging directed to junior chaplains in “Dead Reckoning,” this lack of institutional knowledge will not be taken for granted.

*Contagious: Why Things Catch On* by Dr. Jonah Berger

Similar to the main theme in *Made to Stick*, Jonah Berger, Professor of Marketing at the Wharton School at the University of Pennsylvania, explored why the public embraces some products, ideas, and behaviors (i.e. catch on) and disregards others in his book *Contagious*. However, unlike *Made to Stick* that focused more on the content and delivery of an idea or message, Dr. Berger emphasizes the impact social influence and word of mouth play in the contagion effect. These social messaging influences are prevalent in the Chaplain Corps community as well and are important to consider in strategic communication.

Social currency plays a significant role in the delivery of information word-of-mouth. When one passes on helpful information or tells a funny joke or great story, it serves as currency towards making a good impression. Therefore, companies or organizations like the Chief of Chaplains office can capitalize on this by passing on information that is remarkable, motivating, and exclusive (making people feel like insiders).<sup>87</sup> The author also recognizes the reality that much conversation takes place to fill “conversational space.” This phenomenon is experienced often in social interactions. For example, instead of sitting silently with another person, someone may talk about

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87. Jonah Berger, *Contagious: Why Things Catch On* (New York: Simon & Schuster, 2013), 35-36.

anything unrelated to his or her current experience in order to fill the “dead space.”

Hoping that their product is included in this dialogue, marketers imbed cues in their advertisements they hope will lead people to talk about their merchandise or idea during these “dead space” experiences.<sup>88</sup> This explains why marketers use catchy stories, themes, and slogans to connect with potential buyers.

Ideas also become contagious when they connect with the emotions of the consumer. When a concept has kindled an emotional arousal, we are more inclined to share it with someone else.<sup>89</sup> Making a decision to buy a product based on an emotional response does not always happen individually. People are influenced by the decisions others make around them. Positively or negatively, ideas catch on through the influence of other people. When a group embraces a way of thinking, people subliminally embrace the idea believing it has already been “proved by society.”<sup>90</sup> Driving this social proof are stories on how the idea or product demonstrates its usefulness to the consumer.

Berger’s analysis on the impact of “word-of-mouth” provides helpful guidelines towards strategic communications in the Chaplain Corps. Messaging should connect with chaplains and RPs in ways that influence them to not only align with it but also to share it with others in the Chaplain Corps community. In order for the ideas to stick, they need to inform and inspire recipients to action. For example, Chaplain Kibben capitalized on this guidance through her messaging to the Navy and Marine Corps community. Intentionally driving her communication is a phrase she modified from the former Chief of Naval Operations, Admiral Jonathan Greenert. He would claim that the Navy is “where it matters, when it matters”. The Chief of Chaplains adopted this phrase

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88. Berger, *Contagious*, 77-78.

89. Berger, *Contagious*, 123-124.

90. Berger, *Contagious*, 152-154.

for the Chaplain Corps and added to the slogan the clause “with what matters.” She has used this three-pronged phrase as an outline for speeches and to emphasize points in written correspondence. It is clear throughout my travels with her, that the Chaplain Corps community has widely embraced this phrase as it provides them a common base line to tell their story. This contagious slogan encourages word of mouth messaging, which is crucial to communicate the relevancy of chaplaincy throughout Navy and Marine Corps commands.

### *Youtility* by Jay Baer

One of the most helpful resources that influenced “Dead Reckoning” was the book *Youtility* written by marketing consultant, Jay Baer. In his work, Baer evaluates different marketing approaches in order to discern what methods are most effective in advertising. Specifically, he assesses the three main approaches that have dominated the marketing environment throughout history. The first method most people have in mind when they think of marketing is “top of mind awareness.” Using this approach, companies invest substantial sums of money so that their product is well known to consumers. Therefore, when people are in demand of a specific product, the first thing that comes to mind is the merchandise seen most frequently in advertisements.<sup>91</sup> The problem with this approach is that modern day consumers have numerous media resources providing them with information regarding many products leaving them overwhelmed with the different offers. There is too much information to sift through. Additionally, this tactic depends on consumer trust of the business. However, the reality

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91. Jay Baer, *Youtility: Why Smart Marketing is About Help not Hype* (New York: Penguin Publishing Group, 2013), 7.

is that many buyers have a general lack of trust in big corporations in modern society.<sup>92</sup> Therefore, this tactic, while widely used, is losing some of its influence among consumers.

The second category of marketing that companies rely on is “frame of mind marketing.” This method, referred to as “*inbound marketing*” focuses on reaching consumers when they are actively shopping. This can be an effective tool, however according to the author, the significant downfall of this approach is that it does not create demand in the consumer. The demand already exists as evidence by the individual shopping for a similar product.<sup>93</sup> The reality is that this method is not applicable in Chaplain Corps communications.

Baer recommends businesses to adopt a new approach to marketing he calls “*friend of mine awareness*.” This tactic avoids the temptation companies may have to over exert themselves to be amazingly unique and instead focus on how they can be useful to the consumer. Similar to a friend or mentor, a business provides the buyer with practical information that helps them with everyday issues.<sup>94</sup> In his book, Baer provides examples of companies that created social media apps to teach consumers skills or provide them with resources associated with their line of production.<sup>95</sup> There is no specific push to sell the product, but rather the emphasis is placed on creating demand in the consumer as the company becomes a trusted and useful agent in the buyer’s life. This method can be unsettling to some companies because there is not an immediate financial

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92. Baer, *Youtility*, 14.

93. Baer, *Youtility*, 18.

94. Baer, *Youtility*, 26.

95. For example, Charmin created an app that rates the cleanliness of public restrooms. While there is not a push to sell their toilet paper, through the useful app, the desire is to influence consumers to by their product in the future.

return from the effort invested in developing these informational resources. However, the author is convinced that this approach will have long-term financial dividends as trust is fostered with the consumer.<sup>96</sup>

This marketing tactic can also be applied to strategic communications in the Chaplain Corps. Instead of merely promoting guidance and information, the Chief of Chaplains office can provide helpful tips and suggestions to junior chaplains who are hungry for mentorship. Examples of useful information for junior chaplains would include insight on how the promotion process works, how to lead and manage Religious Program Specialists, lists of helpful resources, and dispelling or affirming myths that circulate through the Chaplain Corps. In an age where there is much distrust of those in authority, practical tips and helpful information that come from the top echelon can help grow trust in leadership and hopefully result in better Chaplain Corps community health.

#### *The Hidden Brain* by Shankar Vedantam

One question that surfaces when addressing communication and peer advisement is the role the unconscious brain plays on the capability to provide advice. For example, why do junior chaplains often shy away from speaking truth to power? Why does a perception exist that those in power are political and nontransparent? Shankar Vedantam's book *The Hidden Brain* sheds some light on these topics. He proposes that people possess an unconscious bias "in which [*their*] actions are at odds with [*their*] intentions."<sup>97</sup> In other words, their outward behavior does not always match inward motives. Negatively, this explains why many people resort to prejudices, misjudgments,

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96. Baer, *Youtility*, 44-45.

97. Shankar Vedantam, *The Hidden Brain* (New York: Spiegel & Grau, 2010), 4.

and mistakes when under pressure.<sup>98</sup> While the examples portrayed in the book are mostly negative, the reality is that we all utilize the hidden brain frequently in many different circumstances. According to Vedantam, there is no controlling it. He writes: “the conscious brain is slow and deliberate...the hidden brain is designed to be fast, to make quick approximations and instant adjustments.” Therefore “since your hidden brain values speed over accuracy, it regularly applies heuristics to situations where they do not work.”<sup>99</sup> This leads to some questions when dealing with strategic communications. Could the negativity expressed by some chaplains regarding those in leadership be influenced by their hidden brains? How can knowledge of the hidden brain be leveraged in order to more effectively communicate the Chief of Chaplains’ message?

Vedantam describes two scenarios that relate with the Chaplain Corps and strategic communications in his research. The first involves the size of the Corps and the resulting relational closeness among chaplains. The author observes that when people have a close relationship with others who succeed in their specialty, there often exists a tension between pride and jealousy. We enjoy the recognition that comes with being associated with that person, yet we become envious because they have excelled in the domain area when we have not. While we are happy for the other individual, part of us wants to receive some of the glory as well.<sup>100</sup> This is all too common in the Chaplain Corps and may be the reason why chaplains can be so critical of those in their own community.

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98. Vedantam unfortunately goes as far as blaming societal ills and evils done by individuals on the hidden brain. There is no recognition of the depravity of man as the root of these evils.

99. Vedantam, *The Hidden Brain*, 19.

100. Vedantam, *The Hidden Brain*, 38.



Vedantam also addresses the influence pictures can have on human behavior. He recounts a study conducted on workers in an ordinary office in England on whether or not a photograph could influence behavior. Like many work places, this office had a beverage station in which drinks were available per an honor pay system for those on staff. Similar to many honor pay systems, the revenue did not always match the amount of drinks consumed. Curious if a visual could influence this behavior, researchers placed different pictures near this break area for a period of ten weeks. On the odd weeks, pictures of floral arrangements were positioned near the station. These prints were replaced with photographs of a pair of human eyes on the even weeks. As hypothesized, staff members were more likely to abide by the honor system on the even weeks when the eyes were displayed. Interestingly, when researchers interviewed the office staff regarding the experiment (which they were unaware was taking place), most of them were not conscious of the photographs. Something was happening subliminally.<sup>101</sup>

Applied to strategic communications in the Chaplain Corps, pictures and applicable slogans should be used regularly to reinforce the overall message of the Chief of Chaplains. While chaplains may not immediately notice their use, subliminal alignment could take place between the junior chaplain and senior chaplain leadership guidance.<sup>102</sup>

Additionally, understanding the presence of the hidden brain and the influence it has on our thoughts and behavior should be considered in messaging from the Chief of Chaplains office. The staff can purposefully craft messages anticipating the impact the

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101. Vedantam, *The Hidden Brain*, 38.

102. While Vedantam makes a persuasive case for the existence of the hidden brain, he does not recognize the reality of human depravity. In fact, some examples he provides excuse aberrant behavior since, according to the author, originates from this unconscious and uncontrollable hidden brain.

hidden brain may have on reception of the communication.<sup>103</sup> When the message is received as intended, there should be an increase in the likelihood that chaplains and RPs will align to it.

### **Navy Chaplain Corps Information Tools**

In 2012, the Chief of Chaplains authorized the creation of a new position in the Chief of Chaplains office called the Special Assistant of Communications (SAC) to focus on strategic communications and to provide oversight of the tools used in messaging. While this individual is expected to function partly as a public affairs officer (PAO), the purpose of the position is to have someone constantly thinking of strategic ways to communicate the Chief of Chaplains priorities both internally (Navy institution) and externally (general public). In order to meet these requirements, the SAC uses the following four tools to best connect with these constituencies.

#### *MilBook*

One of the most recent communication initiatives from the Chief of Chaplains office since 2012 was the utilization of a *milBook* page in *milSuite*.<sup>104</sup> According to *milSuite*'s own *milWiki* page:

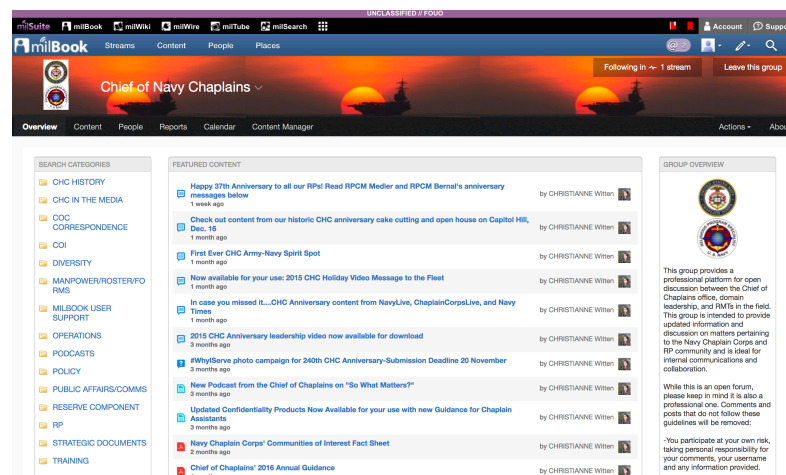
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103. For example, the perception exists that communication from the office is sometimes politically driven and lacks candor. In an age where progressive institutional and social change happens very quickly (these changes include a major overhaul in the occupational standards for Navy enlisted, same sex marriage, women in combat, new religious accommodation standards, and inclusion of transgender personnel on active duty), some conclude the Chief of Chaplains and her staff failed to advise senior government leadership on the negative impacts those changes will have on the Navy and Marine Corps. This perception can be debilitating for chaplains who strive to be effective advisors for their commanders. To combat this, in communications with chaplains over the changes, the community leader and her staff acknowledged the Chief of Chaplains' concerns with the new policy and how she advised her leadership on its impacts, while at the same time communicating a message of the importance of caring for all without comprising the tenants of one's faith.

*MilBook* is a central hub for networking workforce professionals, similar to *Facebook* and *Linkedin*. Users have the ability to share information through group blogs, discussions, and private wiki documents allowing secure Communities of Interest to grow and connect with others across the greater military community.<sup>105</sup>

Specifically for the Chaplain Corps, the Chief of Chaplains page is intended to provide a professional platform for open discussion between the Chief of Chaplains office, domain leadership, and Religious Ministry Teams throughout the sea services.

Figure 1: Chief of Chaplains' *MilBook* Homepage



Presently, *milBook* is relied on heavily by the Chief of Chaplains and her staff to communicate with Religious Ministry Teams.<sup>106</sup> While a bit difficult to navigate, the site provides an all-inclusive venue for Chaplain Corps leadership to pass on announcements, training materials, rosters, naval guidance, and correspondence. Since some material the

104. *MilSuite* is a collection of online tools (*milWire*, *milWiki*, *milBook*, and *milTube*) and applications for the purpose of bringing online collaborative methods and secure communities to the entire DoD, <https://www.milsuite.mil/wiki/MilSuite>.

105. "About," in *milSuite*, accessed June 19, 2016, <https://www.milsuite.mil/wiki/MilSuite>.

106. Five of the top six users of *milBook* are from Chief of Chaplains office. The other user was the senior Chaplain Corps detailee, who works in direct correspondence with the office.

office wishes to pass to RMTs is FOUO,<sup>107</sup> *milBook* is an excellent resource to share this information, as members can only access it with their military CAC card.<sup>108</sup>

There is concern among members in the Chief of Chaplains office that the site has not been used to its full potential as a means of collaboration among chaplains. Junior chaplains, who shall remain anonymous, expressed that they refrain from engaging in conversations on *milBook* out of fear of retribution from senior chaplains if those leaders disagreed with something posted. They also expressed apprehension that if they actively participated in the forums or shared best practices, others might perceive them as self-promoters, a stigma many desire to avoid. Additionally, there is suspicion from the Chief of Chaplains office that many access the site only to obtain the Chaplain Corps alpha roster,<sup>109</sup> which is published once a month. The reason behind this concern is the reality that the number of followers increased from approximately 300 to 1070<sup>110</sup> after *milBook* became the new home for the directory. Furthermore, while this number increased exponentially, participation in discussions on the site did not increase. Recognizing the pros and cons identified, one of the assessments of this study will be to survey junior chaplains on the effectiveness of *milBook* as a tool to communicate the Chief of Chaplains yearly priorities.

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107. FOUO classifies material as “For Official Use Only.”

108. The CAC card/Command Access Card is the military ID card. It incorporates smart chip technology used for various purposes including access to computer systems and websites.

109. The alpha roster is a directory that lists all chaplains with their current jobs and rotation dates. Chaplains rotate jobs every 2-3 years and can begin talking with the detailer (a placement officer) about their next assignment a year in advance. Therefore, the roster becomes a handy tool for chaplains to have an idea of what jobs will be available during their rotation window.

110. There are currently 841 active duty chaplains, 275 reserve chaplains, and 716 active duty RPs. It is uncertain as to how many of these followers actively access the site to read the content.

### *The Playbook*

One of the most purposeful documents produced by the Chief of Chaplains office geared towards communication alignment is the Chief of Chaplains Communications *Playbook*. According to RADM Kibben, she borrowed the idea of the *Playbook* from General James Amos, who served as Commandant of the Marine Corps from 2010-2014. General Amos used the resource as a means to keep Marine leaders aligned with his vision and priorities. After Chaplain Kibben assumed the duties as Chief of Chaplains, she incorporated the practice for the Chaplain Corps. Her desire was to provide chaplains a “convenient, comprehensive go-to resources for communication guidance.”<sup>111</sup> *The Playbook* is divided into five categories of strategic guidance that help shape the delivery of ministry to the institution. Included in these sections are talking points regarding Professional Naval Chaplaincy, frequently asked questions<sup>112</sup> of the Chaplain Corps, and quick references to helpful communication resources.

While *the Playbook* has been one of the best communication tools available to chaplains to ensure alignment with the Chief of Chaplains guidance, there has been some pushback from chaplains regarding its use. According to anonymous feedback received by the SAC, some chaplains see the *Playbook* as a means of regulating what they can say and how they should advise their commands. While the document can be a convenient tool to ensure effective and accurate communication, the concern is that a resource like this may encourage and permit future regulation of the provision of religious ministry. According to RADM Kibben, this is far from the intent of the resource. The purpose is not to put words in the mouth of her chaplains; rather it is to provide talking points for

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111. Rear Admiral Margaret Kibben, *The Playbook*, 2.

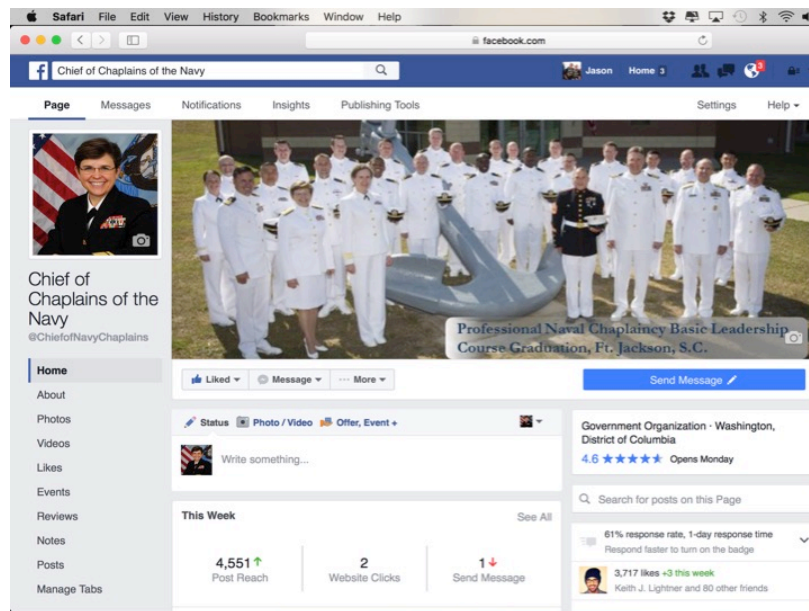
112. These frequently asked questions include but are not limited to the following: public prayer, same sex marriage, suicide prevention, total confidentiality, and sexual assault prevention.

Religious Ministry Teams to effectively and accurately communicate the Chaplain Corps’ “value to the institution and general public.”

### Chief of Chaplains’ *Facebook* Page

One of the primary tools used in communicating to the larger public about the impact of the Navy Chaplain Corps and the influence of the Chief of Chaplains is through the *Chief of Chaplains of the Navy Facebook* page. The page is maintained by the Special Assistant of Communications with the primary purpose to “provide updated information and discussion on the Navy Chaplain Corps.”<sup>113</sup> As of January 2017, the page has 3,898 followers.

Figure 2: Chief of Chaplains’ *Facebook* Homepage



113. From the “about” section, accessed January 15 2017, [www.facebook.com/ChiefofNavyChaplains](http://www.facebook.com/ChiefofNavyChaplains).

One of the major strengths of using *Facebook* as a communications tool is that it serves as a venue to post pictures and messages affirming the great work chaplains are doing in their respective areas of ministry. The photographs and messaging assist in affirming the effective delivery of ministry that is aligned with the Chief of Chaplains priorities and it helps develop rapport and trust among members of the chaplain and RP community. The social media site also provides the Chief of Chaplains' office the opportunity to connect with those outside the Navy in order to communicate the importance of military chaplaincy and the opportunities that exist for religious ministry professionals to serve as chaplains in the U. S. Navy. However, similar to *milBook*, it is unclear how effective the tool has been in messaging to junior chaplains. No surveys have been conducted to measure the use of *Facebook* and it is uncertain how many of the 3,898 followers are officially connected with the Navy Chaplain Corps.

### Chief of Chaplains' Blog

Another resource the SAC uses to highlight the work of Navy chaplains in more detail and encourage alignment with the Chief of Chaplains' priorities is through the Chief of Chaplains' Blog. According to the website, the Chief of Chaplains office launched the official blog<sup>114</sup> to "create dialogue and help educate others on what it means to be a Navy chaplain, as they support the free exercise of religion across the Naval service."<sup>115</sup> It also serves as a point of reference to the strategic plan, information about retreats and workshops provided by CREDO,<sup>116</sup> and informational resources on the

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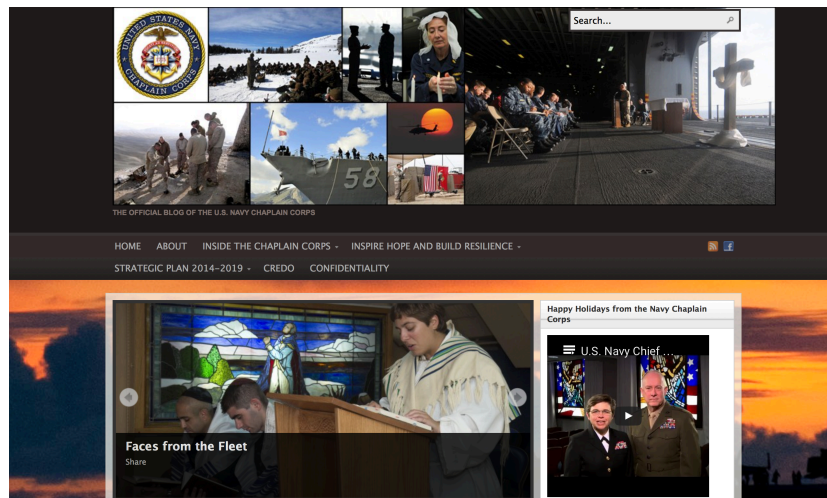
114. A blog is an online journal that undergoes frequent updating.

115. About this blog: <http://chaplaincorps.navylive.dodlive.mil/about-this-blog/>.

116. CREDO stands for Chaplains Religious Enrichment Development Operation. The purpose of CREDO is to provide chaplain led/supervised retreats that enable military members and their families to

importance of absolute confidentiality one has when speaking with a chaplain. Specifically, the articles on the website focus on health of force issues (suicide prevention, sexual assault prevention, domestic violence, and alcohol abuse), good news ministry stories from chaplains, and more detailed messages from the Chief of Chaplains. While many people have not commented on these stories, individuals visiting the blog have shared many of the articles hundreds of times. Other than this data point, like *Facebook* and *milBook*, it is unclear how influential the tool has been in strategic communications.

Figure 3: Chief of Chaplains' Blog Homepage



## Conclusion

All of the resources evaluated served in either assessing the current effectiveness of strategic communications or guided the implementation of “Dead Reckoning” communication resources intended to assist junior chaplains in aligning with the Chief of

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develop personal and spiritual resources in order to be more successful at meeting the unique challenges of military life.



Chaplains' priorities. According to this review, it is clear that an assessment must be made on the effectiveness of current tools used in strategic communications and the need to provide useful resources that communicate messages that stick in the minds and are "contagiously" shared among chaplains. The desired end goal is a Chaplain Corps aligned in its ministry efforts so that the institution and individuals in it receive the very best in chaplain care.

## CHAPTER FOUR

### PROJECT DESIGN

#### **Introduction**

As described in chapter one, the purpose of this project was to assess how the Flag Aide could empower his colleagues of equivalent rank in the Chaplain Corps through intentional communication and peer-to-peer influence. The desired outcome of this outreach was to assist them in aligning their delivery of religious ministry with the guiding principles from the office of the Chief of Chaplains. In order to achieve this, a baseline assessment established the current state of communication with junior chaplains and identified pre-thesis communication tools that were effective and useful in disseminating information from the community leader. Based on this initial information, junior chaplain specific resources were identified, developed, and implemented in order to best connect with this constituency.

#### **Junior Chaplain Survey**

The first phase of the project utilized a survey to evaluate how junior chaplains obtained information from the Chief of Chaplains and what they identified as the most effective tools of communication from the office. The assumption prior to sending out the survey was that most chaplains receive the majority of their information from their supervisory chaplains and many of the tools used by the office are not having the desired impact. The results of the survey affirmed this hypothesis and revealed a need for other

resources specifically tailored to junior chaplains in order to improve these lines of communication.

### Strategic Communication Survey

To obtain this information, I developed the following voluntary survey to junior chaplains via email. I ensured buy-in from senior leadership by sending the survey through the junior chaplain's supervisors and posted a web link to the survey on *milBook*. In order to comply with government regulations, which prohibit the use of private survey tools such as "survey monkey," I utilized the Department of Defense's ICE survey system<sup>1</sup> as the means to take the evaluation.<sup>2</sup> The ICE system is predominantly used for consumers to provide feedback of their experiences after they use government goods and services. Since communication is a service to chaplains, assessing its effectiveness fits the parameters of ICE.

When developing the questions for the survey, I specifically wanted to obtain a foundation for the various ways junior chaplains, serving throughout the naval sea services,<sup>3</sup> received information from the Chief of Chaplains office. At the same time, I wanted to discover specific information on the flow of information to chaplains serving in specific domains and locations.<sup>4</sup> The ICE system allows data to be filtered in order to obtain this information. Therefore, the first section of the assessment focused on the

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1. ICE stands for Interactive Customer Evaluation. It is a customer satisfaction survey system the government uses to assess programs and facilities.

2. Utilizing ICE instead of "survey monkey" or Google forms was complex and often not as user-friendly.

3. The naval sea services refer to the Navy, Marine Corps, and Coast Guard.

4. Examples of this information include evaluating the receptivity of information in operational/shore and CONUS/OCONUS assignments in a specific branch of service.

demographics of the respondents. Specifically, I asked respondents to provide me with the following:

- Current military rank
- Number of years on active duty
- Number of active duty assignments
- Information regarding their current assignment: Navy, Marine Corps, Coast Guard, Operational Navy, Operational Marine, CNIC/MCIC,<sup>5</sup> Training, Staff, OCONUS/CONUS<sup>6</sup>

I then asked the junior chaplains what their primary and secondary sources for information were from the Chief of Chaplains office. As a follow-up to this inquiry, I requested respondents to provide their opinion on what they believed to be the most effective and least effective tools for communication from the following list of tools for communication:

- Email from chaplain chain of influence
- Word of mouth from senior chaplains
- Word of mouth from chaplains who are your peers
- Talking with senior RPs
- Talking with junior RPs
- *milBook*
- NKO
- *Playbook*
- *Facebook*
- PDTW
- Area wide training
- Other: \_\_\_\_\_

There are two resources in particular that the Chief of Chaplains and her staff wanted more insight regarding their effectiveness in disseminating information to junior personnel. *The Playbook* and *milBook* are relatively new communication resources that are regularly pushed by the office to be used by Religious Ministry Teams throughout the

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5. CNIC/MCIC refer to Navy and Marine Corps installation commands respectively.

6. OCONUS (Outside the Continental United States) refers to overseas assignments, typically in foreign nations (Hawaii and Alaska are considered OCONUS assignments). CONUS (Continental United States) refers to assignments in the 48 contiguous states.

sea services. To get a snapshot regarding their use among junior chaplains, I asked those taking the survey to respond to the following two statements:

**I access the *Playbook* to gather information from the Chief's office:**

Regularly (more than 4 times a month); often (3-4 times); seldom (1-2 times); never

**I use *milBook*:**

Regularly (more than 4 times a month); often (3-4 times); seldom (1-2 times); never

The survey concluded with questions specifically pertaining to one's current assignment and resources they would see as helpful to the delivery of religious ministry. In addition to receiving new ideas on beneficial communication tools, the survey sought to identify correlation between one's job satisfaction and their perspective on the effectiveness of communication from the office of the Chief of Chaplains. To obtain this information, I asked respondents to provide input to the following statements using the following Likert scale:

*Strongly Agree*      *Agree*      *Neutral*      *Disagree*      *Strongly Disagree*

Statements:

- When needed, it is easy to find guidance/information from the Chief of Chaplains Office.
- A CHC Reference phone app that includes instructions, best practices, and reference material would be a helpful resource that I would use.
- My current ministry setting has been encouraging to me.
- I am well connected with the Chaplain Corps community.
- I am well connected with my local Chaplain Corps Ministry Team.

Open Ended: What other resources would be helpful to ensure you receive as much information from the Chief of Chaplains office?

I administered the survey in January 2016 and it remained open for response until March 2016. A total of 80 chaplains out of 364 available to take the survey<sup>7</sup> responded. This equals 22 percent of the LT and LTJG population.

### Benefits and Drawbacks of Using the ICE Survey System

As mentioned previously, I conducted research for the study using the Department of Defense ICE survey system. Since there is instant credibility among military personnel utilizing this resource and the reality that other web based assessments are not authorized in conducting research of government employees, I decided to create the strategic communications survey using this web-based resource. After chaplains completed the evaluation on strategic communications, the ICE system sent me an email notification. In addition to alerting me of the successful completion of a survey, these emails served as a means of passing on comments from those individuals who desired follow-up to their responses.<sup>8</sup> Additionally, the system aggregated the survey results, making the assessment process more manageable for the user.

While there were many benefits using ICE for survey collection, there were some drawbacks. For instance, the program did not provide much flexibility in the creation of survey questions. The most difficult inquiries to create were those that utilized the Likert scale. My intention was to have different labeling for the scale, however the headings in the ICE system could not be manipulated. Also, since ICE is predominantly used by groups that manage facilitates and provide goods and services for the greater

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7. There are more than 364 LTs and LTJGs in the Navy. Those not available to take the survey included individuals recently accessed onto active duty or were in the midst of training.

8. A few junior chaplains used this as an opportunity to connect with me regarding issues they were facing in their current ministry settings. Their hope was to receive guidance or be pointed to resources that may help them with the issues they were facing.

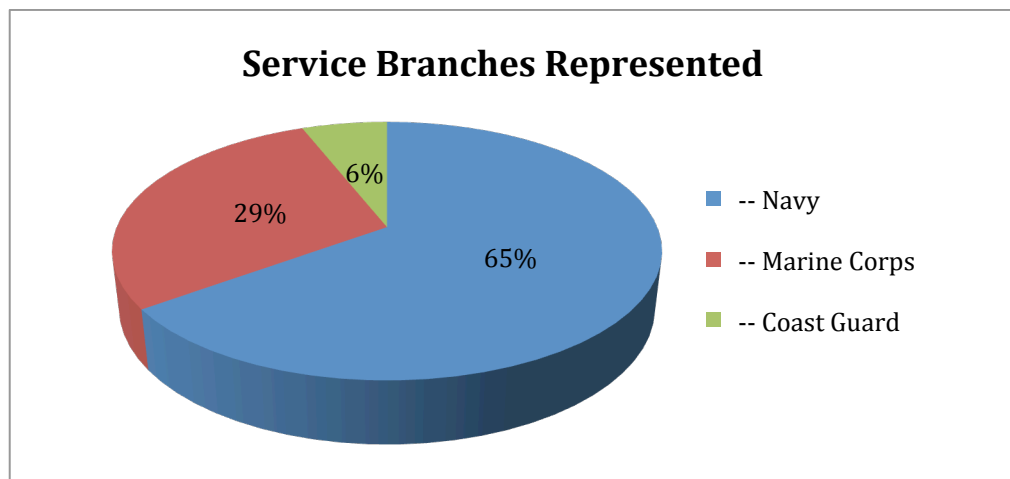
military population, every survey had specific built in questions regarding the satisfaction of the service that all respondents were to answer. While certain questions regarding facility use and cleanliness could be hidden, all surveys were mandated to include the following question as part of the assessment: “were you satisfied or dissatisfied with your experience?” Since the purpose of the assessment was to gather information regarding the effectiveness of strategic communications from the Chief of Chaplains office and not an evaluation of a consumer experience, chaplains were confused regarding the purpose of this question. What were they satisfied or dissatisfied with? It provided no concrete or accurate information to the overall assessment on the effectiveness of communication from the Chief of Chaplains office and unfortunately created some confusion.

### Survey Results and Conclusions

I launched the survey on January 20, 2016 by means of an email link sent through the Professional Naval Chaplaincy Executive Board (PNCEB). The purpose of sending the email through these senior leaders was to ensure their blessing and buy-in before reaching out to the chaplains they supervise. There was inherent risk to this means of dissemination. I had to depend on this group of twenty senior chaplains to pass on the information to other leaders in their chain of influence and also had to trust that the survey link continued to be passed on to their junior chaplains. Based off this approach, I received responses from 80 junior chaplains or 22.1 percent at the rank of Lieutenant/Lieutenant Junior Grade (364 chaplains were available to respond to the survey). Chaplains serving all three branches responded to the survey. Fifty-two of the

80 chaplains (65 percent) serve in Navy commands; 23 (29 percent) serve in Marine Corps; and 5 (6 percent) in the Coast Guard.<sup>9</sup>

Figure 4: Service Branches Represented



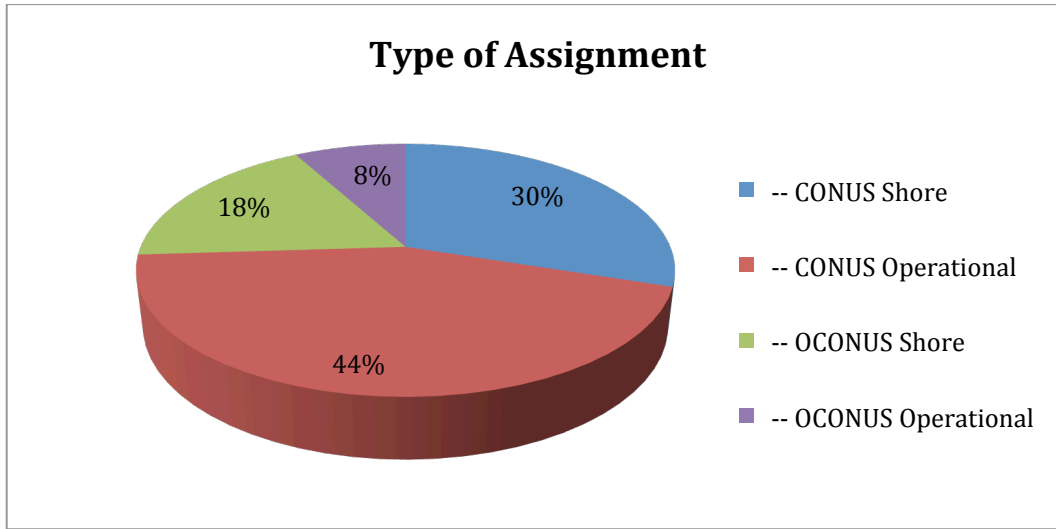
The majority of these chaplains (35 chaplains or 44 percent) serve in operational assignments within the continental United States; 24 chaplains or 30 percent work at shore commands within the continental United States; 14 chaplains or 18 percent work at overseas shore commands; and 7 chaplains or 8 percent of responses are from operational commands overseas.

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9. Based on conversations I had with chaplains during my visits with the Chief of Chaplains, only one domain neglected to provide responses to the survey. I discovered that the senior chaplain position was gapped, therefore those chaplains in that domain never received the survey or other materials developed for junior chaplains. To rectify this problem, I identified the most senior chaplains in that domain and sent correspondence through them.



Figure 5: Type of Assignment



All but four chaplains are in their first, second, or third tours of duty. This would be anticipated within this constituency. Lieutenants are eligible to promote to Lieutenant Commander during their third tour of active duty, therefore the expectation is that the number of those in their fourth tour would be low. Additionally, I collected information regarding the number of years one has served on active duty. While this number can correlate with the amount of active duty tours, some chaplains have prior military service. Therefore, a chaplain could have 11 years of service but be in his or her first year of duty as a Navy chaplain.

Figure 6: Number of Active Duty Tours

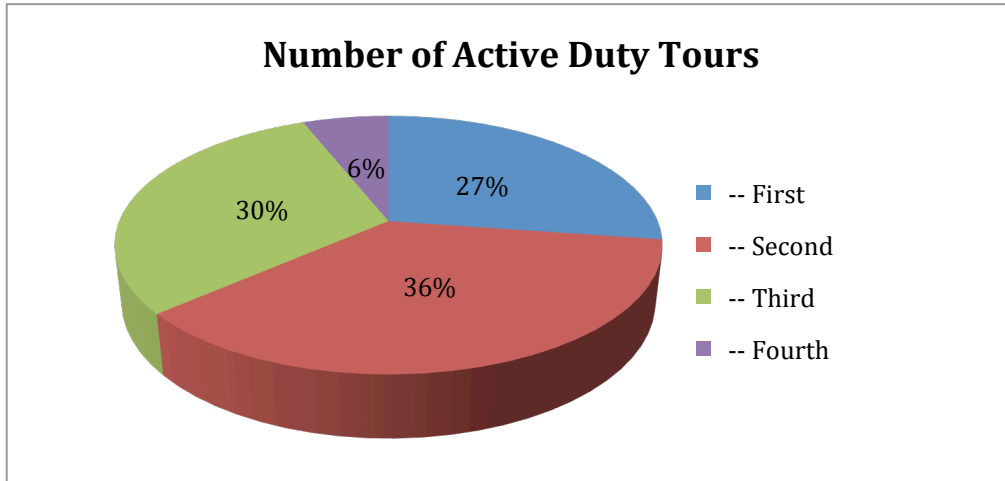
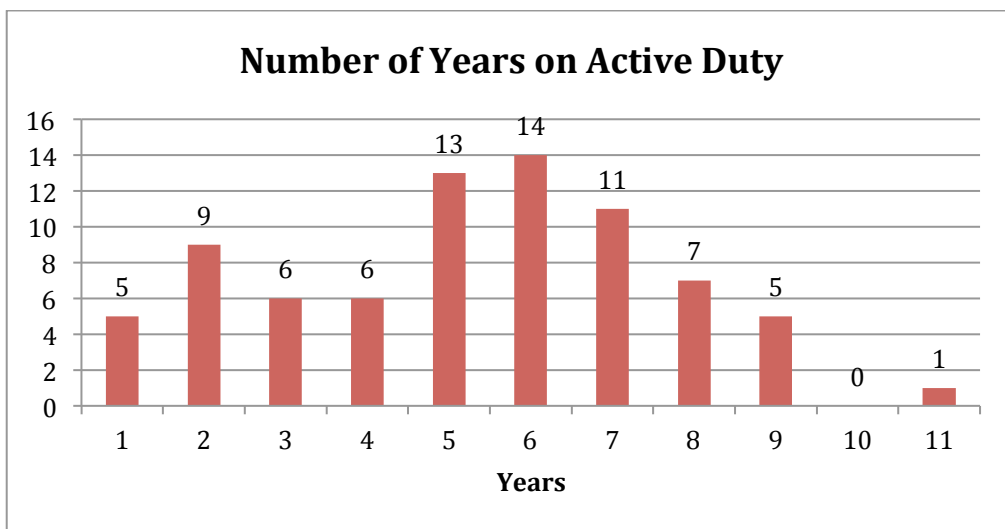


Figure 7: Number of Years on Active Duty



Before evaluating the effectiveness of communication tools in this constituency, the following issues needed to be considered which could influence the conclusions regarding communication resources:

- Was there a correlation between the ease of accessing guidance from the Chief of Chaplains office and the branch of service the chaplain's assignment is currently associated with?

- Did one's sense of connectedness with the overall Chaplain Community and local Religious Ministry Team sway their perspective on the effectiveness of communication?
- Did the number of years on active duty influence the perception of communication from the Chief of Chaplains' office?

Using a Likert scale, ranging from strongly agree to strongly disagree, I asked chaplains questions pertaining to these issues. To provide a control for the evaluation of the data, I asked these LTs and LTJGs their opinion on the ease of accessing information and guidance from the Chief of Chaplains' office. On a scale of 1 to 5, 1 associated with strongly disagree and 5 with strongly agree, the overall average was 3.67. There was very little deviation from the mean when I evaluated the data based on the branch of service of the chaplain's billet. Therefore, the ease or difficulty of accessing information from the Chief of Chaplains office is, by in large, the same for all chaplains regardless of the branch of service they are affiliated with. The implication is that a better effort needs to be made from the Chief of Chaplains office in its communication plan in order to better reach all recipients regardless of where they serve.

There does appear to be a correlation with a junior chaplain's sense of connectedness with the overall Chaplain Corps Community and their view on receiving information from the Chief of Chaplains office. Among the chaplains surveyed, using the same scale as above, the average score regarding a chaplain's connectedness to the larger Chaplain Corps community was 3.52, a number that was consistent regardless of ministry setting. This is substantially lower than their perspective on being connected to their local religious ministry team and their job satisfaction, which averaged 4.20 and

4.16 respectively. Again, this may reveal disjointedness between the Chief of Chaplains office and chaplains in their first few tours in the Navy.

There is less continuity in the numbers when the years on active duty is taken in account. Despite the lower numbers, there is an encouraging trend regarding the ease of receipt of information from the Chief of Chaplains. On the same scale described above, chaplains serving in their first two tours of duty (1-5 years on active duty) assessed the ease of information by an average of 3.56. This is compared to a 3.82 average from chaplains who are in their third and fourth assignments. This may reflect that these more seasoned chaplains know where to look to find information from the Chief of Chaplains.

These connections led me to two conclusions that will be unpacked in chapter five. First, useful and junior chaplain specific tools from the Chief of Chaplains office are needed to better connect with the LT/LTJG constituency. Secondly, the numbers reaffirm one of the current practices of delivering important correspondence and that is through the chaplain chains of influence via email, albeit this method of communication should be supplemented with other tools to ensure wider dissemination of information among chaplains.

The survey did provide clear indication on the communication resources that are utilized and underutilized by junior chaplains. While the project assessed the value of all of the tools used by the Chief of Chaplains to communicate to the Chaplain Corps constituency, the community leader was mostly curious how junior chaplains were utilizing the *Playbook* and *milBook* to assist them in their ministry settings. The findings were less than encouraging.

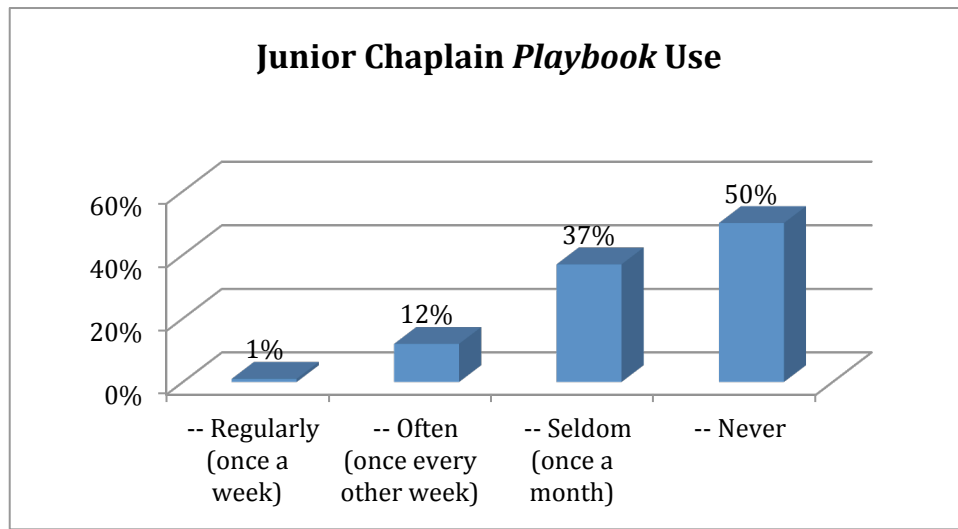
The first tool evaluated by the survey was the *Playbook*. The purpose of this resource was to provide all chaplains specific talking points and reference materials regarding current issues the Chaplain Corps faces. The intent was to ensure alignment among all chaplains when advising commanders on issues or in making decisions for their Command Religious Programs that could potentially have second and third order effects on the rest of the Chaplain Corps. Based off the survey results, this particular tool has been underutilized by the chaplains surveyed. Out of the 76 chaplains that responded to the question on the survey about the *Playbook*, 50 percent revealed that they have never used the resource. Those who have used the document, do so about once a month. These numbers remain consistent for chaplains serving the different branches and minister in a variety of domains.<sup>10</sup> Since this is an important document from the perspective of the Admiral, it is clear that more communication and work needs to be done to promote its use. Methods by which this can be achieved is through training chaplains on its importance at the Naval Chaplaincy School and Center,<sup>11</sup> referring to the document at annual training events, and reminding chaplains of its availability through other means of communication from the Chief's office.

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10. See Appendix A for graph results.

11. The Naval Chaplaincy School and Center (NCSC) is located at Fort Jackson, SC. New chaplains attend the Basic Leadership Course (BLC), which teaches them the basics of institutional ministry before their first assignment in the Navy.

Figure 8: Junior Chaplain *Playbook* Use



On the other hand, chaplains used *milBook*, much more frequently than the *Playbook*. Eighty-one percent of chaplains who responded to the survey claim to use the resource at least once a month. Forty-four percent visit the website on a frequent basis. While there are no statistics to show the increase in participation on *milBook* over time, the Chief of Chaplains' staff did notice a sizable increase of participation on *milBook* after the Chaplain Corps' alpha roster<sup>12</sup> was only made accessible by visiting the website. Since this roster is published monthly and chaplains use it to obtain an idea on what assignments could be available during their rotation date, this may explain why 38 percent of the respondents only utilize the resource once a month. The percentages of those who use the tool across the services and the number of tours served followed a similar trend except for one cohort.<sup>13</sup> First tour chaplains, by and large, only visit the site

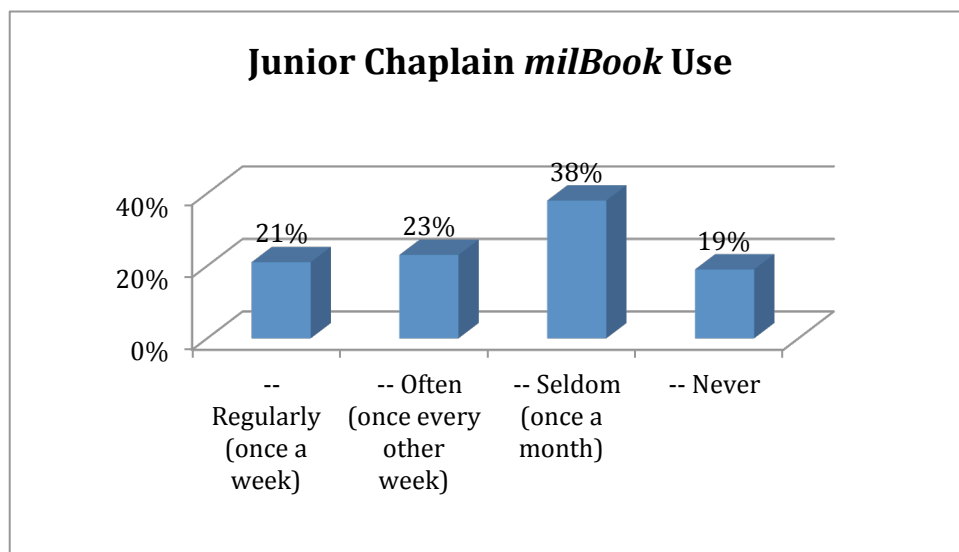
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12. The Chaplain Corps alpha roster lists all of the chaplains in the Navy, where they are stationed, and their projected rotation date. Chaplains that are getting close to negotiating orders with the detailee often visit this resource to see what jobs may be available in their rotation window.

13. See Appendix A for graphs.

once a month or have never used it. This may reflect the lack of influence placed on using this site in their Basic Leadership Course or institutional ignorance of not understanding the value of the site as a tool for communication. Strategically, important communications from the Chief of Chaplains office should be published at approximately the same time that the alpha roster is posted on *milBook*. This may increase the likelihood of chaplains that visit the site only once a month to receive this very important information.

Figure 9: Junior Chaplain *milBook* Use



In order to assess the tools against one another to see how well they are utilized, I asked survey respondents what their primary and secondary “go to” sources of communication were from the Chief of Chaplains office. According to the survey results, the majority of junior chaplains (59 percent) rely on their supervisory chaplain as their primary resource to receive information or correspondence from the community leader.

The results remained consistent throughout the different service branches and domains among junior chaplains. In a hierarchical environment like the military, this affirms the top down flow of information. In other words, junior chaplains are relying on their local leadership for information from their most senior leadership. The problem with this method of communication is the dependence that is placed on email correspondence to travel down the chain of influence and actually reach junior chaplains in tactical environments. To be transparent, one of the factors that may skew this data is the reality that the survey link was sent via email through the senior chaplains in order to reach the people they supervise. There may be a correlation with this correspondence and the favorable perspective on email as indicated by the survey. In other words, the reality that these chaplains responded to the survey affirms that his or her leadership pushes information to those whom they oversee.

The second “go to” means by which junior chaplains receive information from the Chief of Chaplains is through the *milBook* website. Twenty-one percent of respondents claimed that this was their primary source for information, while 23 percent claimed that the website was their secondary “go to” resource. Since the Chief of Chaplains desires more use of *milBook*, this data illustrates the value of the resource and the potential it has to be a useful collaborative tool for the future. These figures also influenced the development of the “Dead Reckoning Junior Chaplain Forum” on *milBook*; a tool designed for professional discussion and collaboration among LT and LTJG chaplains.



Figure 10: Primary Source of Information from the Chief of Chaplains Office

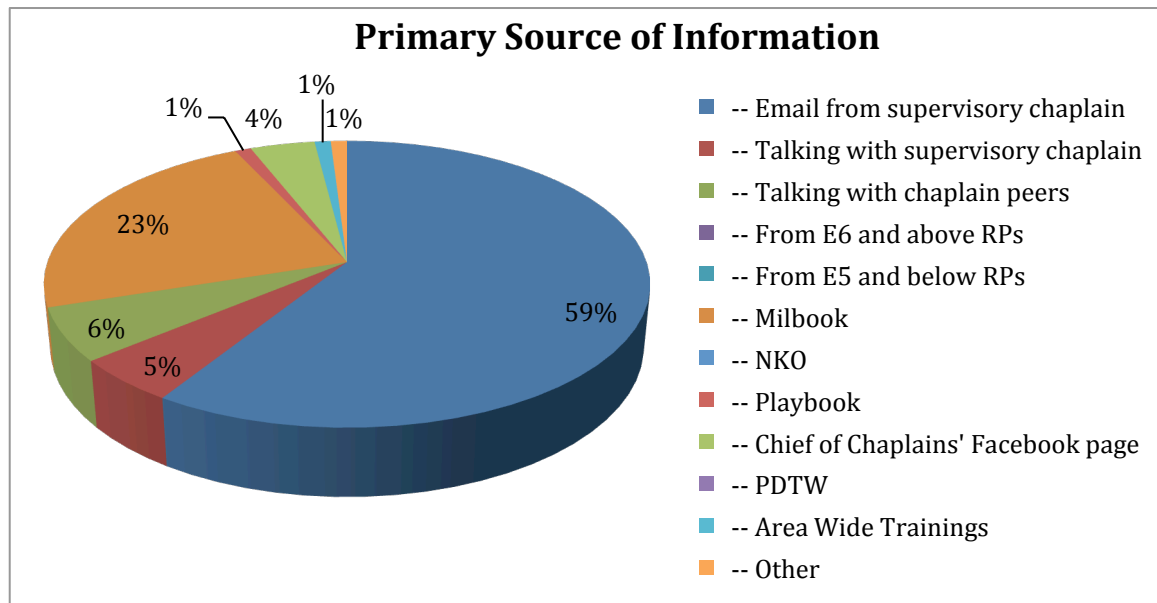
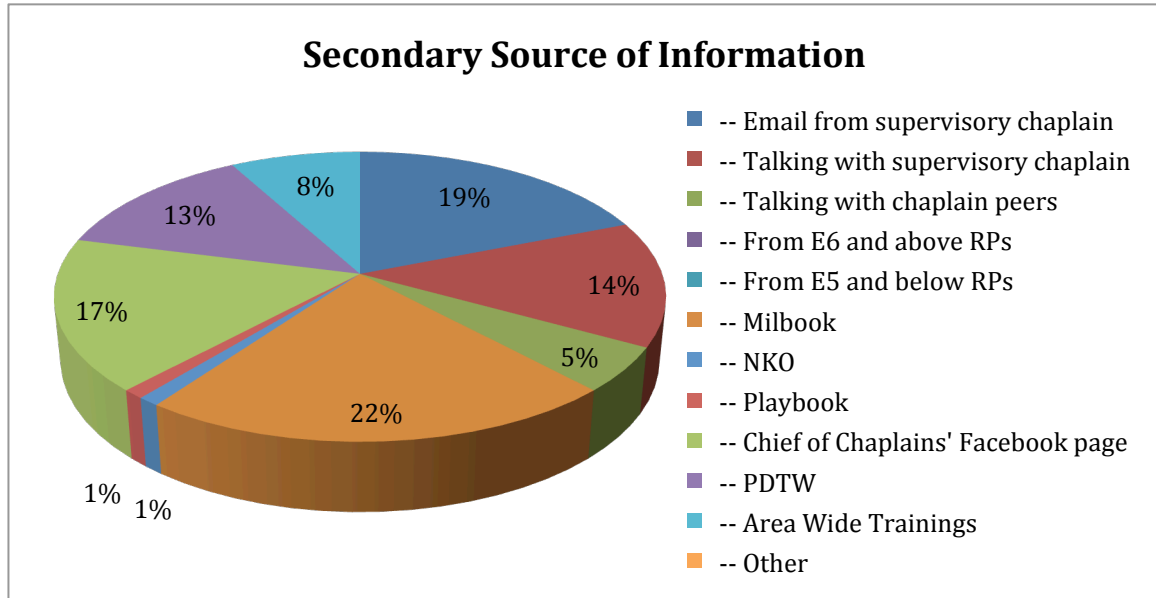


Figure 11: Secondary Source of Information from the Chief of Chaplains Office



The survey also questioned chaplains regarding what were the most and least effective tools of communication from the Chief of Chaplains office. Sixty-five percent

of survey respondents identified the web-based resources, *milBook* and the Chief of Chaplains *Facebook* page, as the most effective tools used by the office to pass information. As previous data indicated, *milBook* possesses great potential to align the Chaplain Corps with guidance from the Chief of Chaplains office. Unfortunately, the data regarding the least effective means of communication is skewed. After I distributed the survey to the senior chaplains to disseminate to those men and women they supervise, Navy Knowledge Online (NKO) shut down and ceased to be used as a means for communication. This may be the reason why 47 percent of junior chaplains indicated the ineffectiveness of NKO. It should be noted that *milBook*, *Facebook*, and the *Playbook* were considered ineffective by a portion of the constituency surveyed. According to the survey comments, using these web-based resources are seen as extra work and some indicated a cyber-security concern using *Facebook*.

Figure 12: Most Effective Means of Communication from the Chief of Chaplains Office

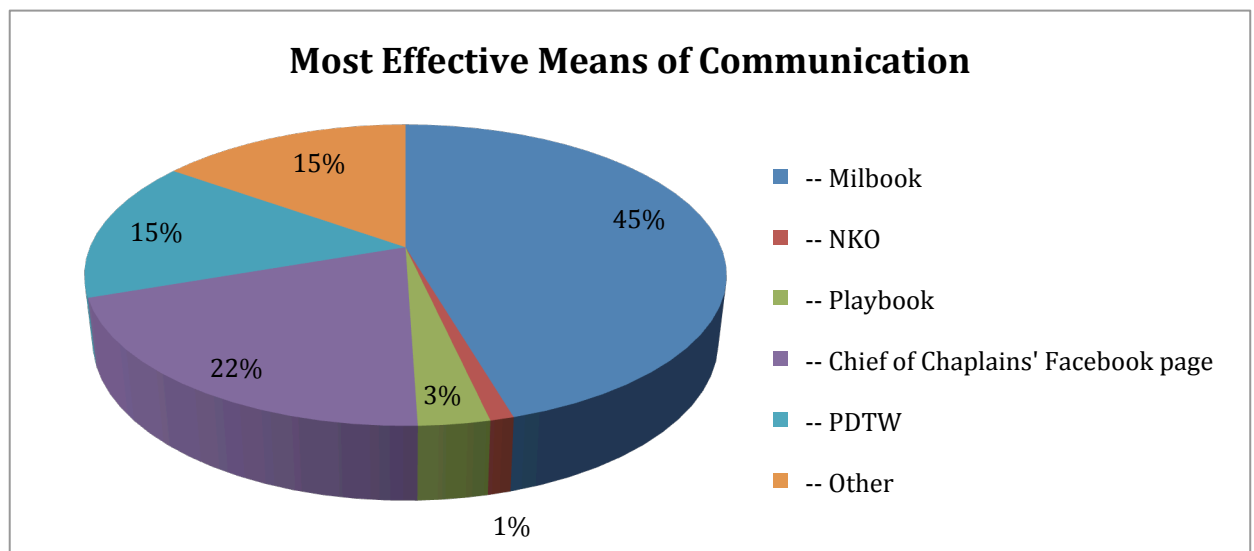
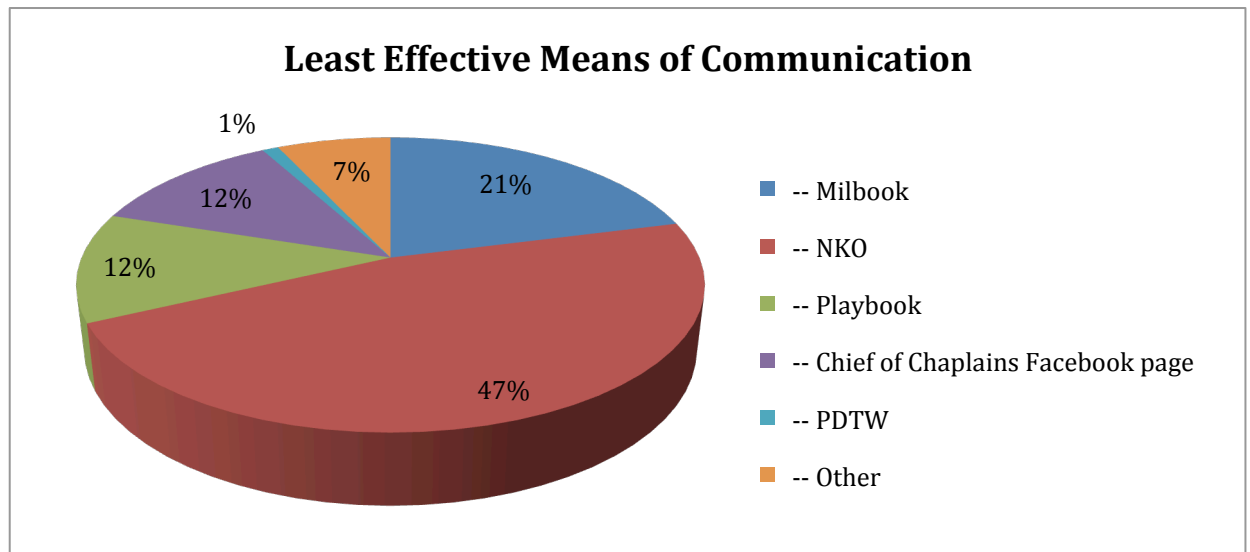


Figure 13: Least Effective Means of Communication from the Chief of Chaplains Office



An important conclusion one can make from this effective tool data is the importance of the Professional Development Training Workshop (PDTW). PDTW is a one-day training event designed to be a capstone to the three-day Professional Development Training Course (PDTC) for chaplains and RPs. Recognizing that the Chief of Chaplains could meet with the majority of chaplains and RPs in the Navy using this venue, she decided to transform the PDTW from a focus on training to a discussion of “family business.” The topics covered at the most recent PDTW included manpower, policy, current institutional ministry issues, and strategic communications. While all of these areas provided critical information to participants, undoubtedly the most important part of this day was the opportunity chaplains had to connect with their community leader. As a communication tool, the junior chaplains that responded to this survey saw value in these interactions indicated by the 15 percent who claimed it was the most

effective means of communication compared to 1 percent who thought the family business day was ineffective.

### **Dead Reckoning Resources**

#### **“Dead Reckoning” Newsletter**

Based off the survey results, I concluded that there exists a slight disconnect in communication between the Chief of Chaplains office and junior chaplains. While many are receiving guidance and direction, adjustments must be made to provide better opportunities for new chaplains to align their delivery of religious ministry to the priorities of the Chief of Chaplains. With this goal in mind and a desire to improve communication between junior chaplains and the Chief of Chaplains office, with the permission of the Chaplain Kibben, I developed a junior chaplain tailored newsletter titled “Dead Reckoning.” My intent for the bulletin was to provide a relevant and practical resource for my peers of equivalent rank that encourages alignment between the Chief of Chaplains guidance and their delivery of religious ministry.

I purposely chose the title “Dead Reckoning” for the newsletter. Surface Warfare Officers<sup>14</sup> are exposed to the very important nautical practice of the same name early in their careers. Specifically, “dead reckoning” is the navigational process of calculating one’s current location by using a previously determined position and then advancing that position based upon speed and time.<sup>15</sup> It is crucial in navigation to do this correctly based off sailing directions and charts so that the vessel sails in the right direction and away

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14. Surface Warfare Officers (SWO) are Navy line officers who lead maritime operations. In other words, they are the ship drivers.

15. The Editors of Encyclopedia Britannica, “Dead Reckoning,” *Encyclopedia Britannica Online*, s. v., February 18, 2005, accessed January 29, 2016, [www.britannica.com/technology/dead-reckoning-navigation](http://www.britannica.com/technology/dead-reckoning-navigation).

from underwater hazards.<sup>16</sup> Therefore, alignment to these navigational directions is critical for the well-being and safety of the crew. In a similar but different way, this principle applies to the Chaplain Corps. Every year, the Chaplain community receives “sailing directions and charts” from the Chief of Chaplains to help navigate the waters of institutional ministry in the Navy in the form of annual guidance. Therefore, one of the purposes of this quarterly newsletter is to help ensure alignment with her guidance to the ministry executed throughout the Navy, Marine Corps, and Coast Guard.

However, “Dead Reckoning” includes much more than information pertaining to the annual guidance from the community leader. While every issue contains specific guidance and remarks from the Chief of Chaplains and the Deputy Chief of Chaplains, the hook to get junior chaplains to read the newsletter is the practical information it possesses to encourage them in their current ministry setting. This useful information includes dates to remember, articles from the Chaplain Corps detailer regarding the detailing process,<sup>17</sup> best PNC<sup>18</sup> practices, and a “myth busting” section intended to dispel false narratives that circulate throughout the Chaplain Corps.<sup>19</sup> Additionally, since “Dead Reckoning” is a peer-to-peer publication, other junior chaplains are invited to write articles regarding their ministry experiences in order to encourage and empower their colleagues with best practices they learned in their short time on active duty.

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16. Rear Admiral Alan “Blues” Baker, a retired Chaplain and former Surface Warfare Officer, made the following comment regarding the drawbacks of dead reckoning at sea and how those challenges metaphorically pose a similar threat to communication. He stated, “as a former SWO navigator, the two drawbacks to dead reckoning are set and drift. There is also communication set and drift as it filters down the hierarchy.” Alan Baker, comment to author, January 2017.

17. The Detailer is a Chaplain who works with other chaplains regarding their next job assignment. Many junior chaplains are unfamiliar with the detailing process and sometimes conclude the process is inequitable. The articles from the current detailer are intended to be transparent about the process by educating chaplains on how detailing takes place.

18. PNC refers to Professional Naval Chaplaincy referenced in SECNAV 5351.1. See chapter three for a summary of this SECNAV instruction.

19. Lessons learned from the books *Talk INC*, *Made to Stick*, *Contagious*, and *Youtility* were used in the development of this communication resource. See chapter three for summaries of these resources.

I distributed the first “Dead Reckoning” issue in January 2016. To date, I have circulated four newsletters among the junior chaplains. Further details regarding the impact of “Dead Reckoning” is evaluated in chapter five. All four issues are included in Appendix B of this dissertation.

### *MilBook* Junior Chaplain Group

The newsletter only met one goal of the project, which was to pass information from the most senior leadership to chaplains engaged in ministry throughout the sea services. The other goal was to empower peer-to-peer and bottom-up advisement through the sharing of ministry experiences and best practices. Desiring to see the growing use of *milBook* among junior chaplains and in consideration of the concerns from LTs and LTJGs regarding contributing to the Chief of Chaplains page,<sup>20</sup> I developed a members only *milBook* group for this constituency. The site is intended to encourage professional discussion, the sharing of best practices, and ministry collaboration among peers of equivalent rank. I established the site in July 2016 and used it regularly to post “Dead Reckoning” issues, short papers on issues pertaining to junior chaplains,<sup>21</sup> and to discuss current community issues. I also identified two junior chaplains to help be administrators for the website. They help keep conversation going among LTs and provide upkeep to the website.

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20. As noted in chapter three, many junior chaplains do not participate on the Chief of Chaplains page out of fear of being seen by others as self-promoters or that they may jeopardize their career if they posted something that was contradictory to senior leadership.

21. One of these resources on the promotion board process is included in the appendix.

## Junior Chaplain Meetings

As the survey results indicated, relying merely on electronic methods to communicate would be unwise, even though the use of technology to communicate has permeated our culture. On average, the use of these resources is seldom at best. Therefore, these tools must be supplemented with face-to-face time with chaplains serving in the Chief of Chaplains office. The Flag Aide can serve a very strategic role in ensuring these meetings take place. One of the most important roles of the aide is to organize and plan future travel for the Chief of Chaplains. These site visits typically involve courtesy office calls on key leadership in the area (Flag or General officers, Commanding Officers, etc.), meetings with support agencies (Fleet and Family Support Center, Wounded Warriors, Suicide Prevention Officers, etc.), and town hall meetings or lunches with the Religious Ministry Team in order for the Chief of Chaplains to receive an overview of the Command Religious Program. When I arrived, the Admiral met with chaplains and RPs collectively. The intent was to provide these local RMTs the opportunity to have a candid conversation with their community leader. What I noticed and experienced was anything but that. Junior chaplains by and large did not participate in these dialogue sessions like the Chief of Chaplains wanted them to. However, it was clear many of my peers had much to say as they often approached me after these meetings with many questions they did not want to ask the Chief in front of their supervisors. Noting this trend, I spoke with Chaplain Kibben and suggested that after she met with the whole RMT, she spends time with specific cohorts. Since then, I have intentionally planned junior chaplain only meetings or lunches with the Admiral. So far, my peers have responded well to these meetings and the interactions appear to have been

valuable to both the Admiral and these junior chaplains. These conversations provided the community leader with excellent insight regarding the implementation of her strategic ministry plan, the effectiveness of communication, and an understanding how her chaplains are doing in institutional ministry.

### Navy Chaplain Corps App

One of the survey questions asked chaplains if a Chaplain Corps app that included instructions, best practices, and other PNC tools would be helpful to them in their ministry setting. There was a general consensus that such a tool would be valuable to them in the delivery of ministry. Therefore, I conducted research on apps and how one is created. Based off this research and communicating with other leaders in the Chaplain Corps, I came to the conclusion that the creation and maintenance of an app is not a wise endeavor for the following reasons:

- Apps normally have some form of functionality. The app as pitched in the survey would more or less be a web-based library of resources, similar to the *Playbook*. Those chaplains who most likely would be in the most need for such a tool (i.e. deployed chaplains) would not be able to access it. They would need to rely on their own files they take with them on deployment. Therefore, the app would not provide anything new to them.
- The app would also need to be funded and there are questions as to where those funds would come from. There are free app creators on the Internet, however these resources are supported through advertisements embedded in the app that one creates. Since the Chaplain Corps is affiliated with the government, including advertisements in any resource may pose a conflict of interest by appearing that the Chaplain Corps is endorsing a product.
- There is also concern as to who would manage the resource over the long term. Who would update the tool? Who was responsible to troubleshoot the resource if it failed to work the way it was supposed to? Specifically, at a time when the Chief of Chaplains office has had significant turnover in its personnel, adding another resource to manage is a daunting task to consider.



Based off these concerns, I ceased the pursuit of creating an app to be used by the Chaplain Corps at large.

### **Conclusion**

According to the research, more effort from the Chief of Chaplains office needs to be made in order to better pass on information in order to ensure alignment to the priorities of the Chief of Chaplains. After implementing the “Dead Reckoning” newsletter, launching the junior chaplain forum on *milBook*, and arranging for meetings with the junior chaplain cohort and the Chief of Chaplains, it was clear that the Flag Aide was in a very strategic role to embrace a ministry role of peer influence. The impact of these efforts and ways to improve on the ministry foundation that has been built are explained in the next chapter.

## CHAPTER FIVE

### OUTCOMES AND CONCLUSIONS

#### **Introduction**

According to the survey results expounded in chapter four, a clear snapshot emerged on the effectiveness of the strategic communication tools used from the Chief of Chaplains office among junior chaplains. While some of these tools proved to be useful, based off comments from the survey and how frequently LTs and LTJGs accessed the current communicative resources, it became apparent that junior chaplain specific resources would benefit the Chaplain Corps community. Leveraging the proximity I had with the Chief of Chaplains, as Flag Aide and a junior chaplain, I was positioned ideally to develop resources that connected with this constituency and promoted alignment with the Chief of Chaplains' priorities. This chapter outlines recommendations on how communication tools can be utilized more effectively to reach the Chaplain Corps community, addresses the impacts of the "Dead Reckoning" resources, and provides suggestions for future studies to further leverage technology to best connect with junior chaplains throughout the sea services.

#### **Strategic Communication Recommendations**

##### **Supplement Use of Email with other Communication Methods to Pass Important Information**

According to the survey results, the most effective means for junior chaplains to receive the latest information from the Chief of Chaplains office was from emails forwarded to them by senior chaplains in their chains of influence. Regardless of the

branch of service the chaplain was currently serving in, the survey results affirmed this means of communication. Since I relied on the senior chaplains to forward information to obtain these survey results, the diversity of responses revealed this to be an effective means to pass on information. The domains that lacked representation were ones that currently are void of senior O6/Captain leadership; therefore, they did not receive my emails. This oversight was discovered during travels with the Chief of Chaplains and was corrected by sending information out to leadership at lower echelons in those domains. While the use of email can be an effective means to communicate with the Chaplain Corps constituency, the use of other tools should be revamped and increased to ensure connection with the largest number of chaplains and RPs as possible.

#### Enhance the Use of *milBook* and *Facebook*

Specifically, more emphasis should be placed on the use of the web-based resources *milBook* and *Facebook*. Chaplains are becoming conditioned to check *milBook* at least once a month to access the Chaplain Corps' alpha roster. The Chief of Chaplains office can capitalize on these monthly connections by posting other important informational resources along with these directories. Specifically, I recommend that the *Playbook* be posted on *milBook* at approximately the same time that the alpha roster is uploaded. This would enhance the probability of chaplains accessing and possibly using the resource. In addition to including the *Playbook* on the site, the following adjustments should be considered to encourage greater use of this online resource:

1. The current layout for *milBook* must be improved in order to promote ease of use. One of the critiques commonly expressed of the site is that it is difficult to access information. My concern is that chaplains avoid using the resource because of its lack of user friendliness.
2. A communication strategy on what is posted on *milBook* and when it is uploaded should be developed to ensure constant updates and encourage chaplains to regularly visit the resource.
3. Communities of Interest, working groups, and other domain specific groups<sup>1</sup> should be highly encouraged by the Chief of Chaplains office to use the resource. *MilBook* can be leveraged by these groups to communicate and collaborate in the execution of their assigned duties. This would encourage these individuals to visit other areas of the website to obtain more information regarding the Chaplain Corps.
4. Classes on the use of *milBook* should be taught at the Chaplain School in the Basic, Intermediate, and Advance Leadership Courses. Specifically, students in the basic course should be given assignments utilizing the resources so that habits accessing the website are formed early in one's career. Additionally, refresher courses should be part of the PDTW curriculum. This ensures most chaplains and RPs are retrained in the use of *milBook* on an annual basis.

Similarly, the use of *Facebook* should also be enhanced as a tool to communicate the great work chaplains and RPs are doing throughout the naval sea services. However, a specific communication strategy for *Facebook* needs to be developed in order to leverage the benefits from using this social media resource. The current *Chief of Chaplains of the Navy Facebook* site should be used to promote good news stories of chaplains and RPs, pass on information on how one can become a Navy chaplain or RP, and link news stories from different outlets regarding Navy chaplaincy. Another *Facebook* page should also be created that is closed to the Chaplain Corps community.<sup>2</sup> The Chief of Chaplains

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1. Communities of Interest are formal professional guilds in the Chaplain Corps that include pastoral counseling, Chaplain Corps research, religion and culture, and ethics. Working groups are temporary boards established to address specific issues in the Chaplain Corps. Examples of domain specific groups would include chaplains serving in CNIC commands, chaplains serving in military hospitals, etc.

2. The Admiral discerned a need for a closed *Facebook* group in the fall of 2016. She tasked the SAC to develop a closed Chaplain only *Facebook*. The page was launched in October 2016.

can use this page to quickly connect and pass information to chaplains and RPs throughout the Navy, Marine Corps, and Coast Guard.

#### Eliminate the use of the Chaplain Corps Blog

While the use of *milBook* and *Facebook* should be increased, I recommend that the *Chaplain Corps Blog* be eliminated entirely. Many of the blogs that are posted on the site can be included on the *milBook* page or the closed *Facebook* page. Based on the survey results, chaplains are more likely to access these sites, therefore the likelihood of these blogs being read increases. Additionally, if the Chaplain Corps community uses *milBook* and *Facebook* more frequently, a blog resource will eventually prove to be redundant. During the execution of this project and unrelated to it, the Chief of Chaplains encouraged chaplains to access *milBook* as the primary source for information regarding the Chaplain Corps. Additionally, eliminating this tool further simplifies the number of resources chaplains are expected to use, which should encourage the likelihood that *milBook* and *Facebook* be the primary web-based means for chaplains to receive information.

#### Continue to Use PDTW as a “Family Business” Day

Every year, chaplains and RPs are expected to attend a three-day Professional Development Training Conference (PDTC) designed to equip them with knowledge, skills, and tools to address health-of-force issues. These three-day events are supplemented by another day of training called PDTW that generally equip participants with another tool pertaining to the training topic of PDTC. Three years ago, the Chief of

Chaplains made the decision to use this extra day of training to focus on the “family business” of the Chaplain Corps. Therefore, she or another Chaplain Corps Flag officer travels to each PDTW/PDTC location in order to address issues pertaining to manpower, policy, and how her priorities are implemented during the fiscal year. According to the survey results, many junior chaplains find this time valuable in receiving up to date information from the Chief of Chaplains. In order to continue to promote alignment, build trust, and keep lines of communication open between the office of the Chief of Chaplains and RMTs, PDTW should remain a day to candidly address “family business”.

#### Devote a Future PDTC to Professional Naval Chaplaincy Topics

In addition to keeping PDTW a day of communication with the Chief of Chaplains office, it would also be valuable to devote an entire PDTC to issues pertaining to Professional Naval Chaplaincy. Throughout my travels with the Chief of Chaplains, LTs and LTJGs approached me with the desire for a PDTC that focuses on maturing in the Chaplain Corps profession. They are specifically interested in topics such as leading RPs, writing effective fitness reports and enlisted evaluations, handling religious accommodation and conscientious objector requests, and developing skills to most effectively deliver religious ministry throughout the different domains of the Navy, Marine Corps, and Coast Guard. While many of these skills and abilities are taught at the Naval Chaplaincy School and Center in the basic (BLC), intermediate (ILC), and advanced (ALC) leadership courses, not all chaplains attend the ILC or ALC classes and, for many, the lessons learned in BLC have been lost over the course of time in the Corps. Remedial training to hone knowledge, skills, and abilities would not only benefit junior

chaplains, but the community at large, making the Chaplain Corps more effective in the delivery of religious ministry to Sailors, Marines, Coast Guardsmen, and their families.

### **Dead Reckoning Outcomes**

There were three major outcomes resulting from this study to improve alignment among junior chaplains and the Chief of Chaplains office. My hope is that future Lieutenants who hold the role of Flag Aide continue building upon these resources in order to keep the line of communication open between this echelon 1 command and junior chaplains serving throughout the Navy, Marine Corps, and Coast Guard. Specifically, the “Dead Reckoning” newsletter and *milBook* forum were the most tangible tools created to address this communication need. The third outcome was the most unexpected, but one I most desired. “Dead Reckoning” significantly expanded the ministry impact of the Flag Aide role, which by nature is entirely administrative.

#### **“Dead Reckoning” Newsletter**

The most effective resource developed over the course of this project and, in my opinion, the tool that will most likely continue to be produced from the Chief of Chaplains office is the quarterly newsletter sent to junior chaplains titled “Dead Reckoning.” The purpose for this correspondence is highlighted in the first edition:

I am not sure what went through your mind when you received a newsletter with the title “Dead Reckoning.” It certainly sounds ominous and having no relation to the Chaplain Corps; I assure you, there is a connection. To start with allow me to define the term dead reckoning. It is the navigational process of calculating one’s current location by using a previously determined position and then advancing that position based upon speed and time. It is crucial in navigation to do this correctly based off sailing directions and charts so that the ship sails in the right direction and away from underwater hazards. Therefore, alignment to this

guidance is critical for the well-being and safety of the crew. The principle applies with our community as well. As a Chaplain Corps, we have received “sailing directions and charts” from the Chief of Chaplains to help us navigate the waters of institutional ministry in the Navy. With this in mind, Chaplain Kibben has encouraged me to reach out to you, peer to peer, to provide you with quarterly updates/information that may be of encouragement to you and help keep you on course with guidance from her office.

While we have great mentors in the Chaplain Corps we can turn to in times of need, often we may find ourselves in situations in which we need talking points or guidance when our supervisor or “sea daddy” is not immediately accessible. Fortunately, there are great tools through the Chief of Chaplains office that are available to help you stay on the right course.<sup>3</sup>

With this objective in mind, the newsletter included the following elements to serve as a useful tool for junior chaplains:

- Messages from the Chief and Deputy Chief of Chaplains.
- Information regarding the detailing process, continuation boards, and career status boards.<sup>4</sup>
- Articles on Chaplain Corps history.
- Guidance from the Chief of Chaplains office concerning the implementation of strategic guidance.
- Mythbuster feature to dispel common myths that permeate the junior ranks.
- Lists of upcoming professional calendar dates and Department of Defense heritage month themes.
- Information regarding the Intermediate Level Course (a course for Lieutenant Commanders (LCDR) and those selected for LCDR).
- Advice on how to best lead Religious Program Specialists.
- Articles from other junior chaplains regarding best ministry practices.

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3. James Ragain (ed.), “Dead Reckoning” Volume 1, Issue 1, Winter 2016, 1.

4. The detailing process is how chaplains are assigned to jobs throughout the Navy, Marine Corps, and Coast Guard. Continuation boards meet to determine if individuals who failed to select for the next rank two times will be retained for another 3 years in an active duty assignment. Career Status Boards occur during the first three years of a chaplain’s ministry. It is an opportunity for the Navy and endorser to determine if the chaplain is a good fit for further institutional ministry in the Navy.



Many of these elements are intended to be teasers to more detailed articles and informational resources that chaplains can access at the leisure on *milBook*. While the overall intent of “Dead Reckoning” is to be a useful means of communication from the Chief of Chaplains office, ideally the tool will point chaplains to participate in other avenues to communicate and collaborate with the Chaplain Corps community. Therefore, throughout the newsletter, readers are encouraged to visit and participate in *milBook*.

One of my major concerns regarding the resource is that it will cease to be used after I transfer from this billet into another job in the Navy. With this in mind, I have intentionally addressed this apprehension by the following:

- “Dead Reckoning” was made an official part of the strategic communication plan from the Chief of Chaplains office by the Chief of Chaplains. When the Special Assistant of Communications submits her fiscal year communications plan to the Chief of Chaplains for approval, the quarterly distribution of “Dead Reckoning” is included.
- Managing the “Dead Reckoning” informational tool is now an expected collateral duty<sup>5</sup> for the individual serving as Flag Aide. He or she will be provided the tools on how to create and distribute the newsletter during the job turnover process.
- While the Flag Aide is responsible to manage and edit the tool, I approached junior chaplains to submit articles for the newsletter. The intent of this approach is to create an expectation of the quarterly release of the newsletter and to develop a sense of ownership among all junior chaplains to participate in its development.

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5. Collateral duties are responsibilities Navy personnel take on above and beyond their job duties.

To date,<sup>6</sup> the newsletter received very positive reviews from both senior and junior chaplains. The following unsolicited feedback regarding “Dead Reckoning” was sent to me via email:

- “Well done. This is a great tool to enhance communications within our Corps and pertinent to senior and junior chaplains alike. The quality of the presentation is outstanding! Thank you for your efforts on our behalf.”
- “Very, very impressive.”
- “The Dead Reckoning is great piece of communication. I didn't know Chaplain Weaver passed in April. The articles are nice and informative.”
- “This is a good publication. Lots of good information, well organized and thoughtful.”
- “Outstanding job on this newsletter! Thank you for doing this for us! We just started a LT/LTJG lunch group here on-base to talk about stuff like this. Good gauge! Thanks again for the great info! Glad I can wait to do JPME!”
- “Nicely done. Thanks for putting forth the effort to reach out like this to our more junior chaplains. Let us know how the ICE Survey comes out.”
- “Great work with the newsletter. I appreciate the content and time you took to put it together. I think it will be a useful tool for us to stay together Corps. Keep up the great work!”
- “I think this is probably the best thing to come out of the Chief of Chaplains Office in 20 years. Well done, please keep it up. The one thing that might be helpful, especially to our junior Chaplains, would be to attach either a document or a link to the "best practices". That way, they can actually see what it looks like, and even plagiarize it for their own use. No reason to re-invent the wheel if it is already out there. Too often, we keep things for ourselves, and don't share it publicly. Many thanks, and keep it up!”
- “Awesome!”
- “Well done Chaplain Ragain. Outstanding resource for your target audience of chaplains beginning their Navy Chaplaincy careers, and good information for those of us "not so new."”

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6. At the time of writing, four “Dead Reckoning” newsletters were sent out to junior chaplains. Copies of these editions are located in the Appendix B.

- “Got the newsletter today. Great stuff. Really. Thanks.”
- “Well received here!”
- “Wow! I wish this were around when I was coming up. Good work Chaps!”
- “Thank you for your efforts on this newsletter. The information provided is outstanding and I believe it is exactly what our JO Chaplains need, and us more senior folk as well. Thank you and well done.”

### *MilBook* Junior Chaplain Forum

While the newsletter addressed the themes of peer-to-peer influence and alignment with the Chief of Chaplains priorities, the resource is one directional in its advisement and guidance. The only feedback received from junior chaplains, during the early stages of the project, were the emails regarding their reactions to “Dead Reckoning.” There were no built-in mechanism for these individuals to provide comments or express concerns regarding the Chief of Chaplains fiscal year objectives and priorities. Initially, I approached Chaplain Kibben about the idea of developing a junior chaplain advisement board, similar to the Professional Naval Chaplaincy Executive Board (PNCEB), which could provide feedback from a Lieutenant perspective on initiatives from the Chief of Chaplains office. She had concerns on creating a formal entity. Her main hesitation dealt with the identification of the chaplains who would serve on this board and the unintended divisive classification that could result from creating this exclusive community.

Recognizing the benefits<sup>7</sup> of receiving feedback from junior chaplains and acknowledging the concerns expressed by the community leader, I instead created a closed forum on *milBook* that is only available to chaplains at the ranks of LT and LTJG. Junior chaplains can voluntarily utilize this resource to share ideas, discuss Chaplain Corps issues without concern of repercussion, and pass on best practices without the feeling that they are self-promoters.

So far I have utilized this tool to pass on professional development documents to chaplains. These articles address more in depth themes raised in the “Dead Reckoning” newsletter, including an informational paper on how the promotion process<sup>8</sup> works. Also, the *milBook* forum provides an opportunity for junior chaplains to dialogue with one another regarding philosophical issues in the Chaplain Corps. For example, in June 2016, Chaplain Kibben and I visited with the Canadian Chaplain Corps during one of their conferences in Cornwall, Canada. During our conversations with the Canadian chaplains, they made it very clear that they borrowed the names of the core capabilities<sup>9</sup> for their Chaplain Corps from the United States Navy Chaplain Corps, yet they intentionally rearranged their wording to emphasize what they saw as their most important activity. Instead of *provide, facilitate, care, and advise* (the order the U. S. Navy uses), the Canadian chaplains proclaim that they care, facilitate, and provide. The question I posed to the junior chaplains on the forum was whether or not order for the capabilities mattered. I received some very well-thought out responses supporting a new arrangement of the competencies, supporting our current approach, and some that

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7. These benefits include but are not limited to clarity in communication and a healthy Chaplain Corps community.

8. The Promotion Process paper is located in Appendix C.

9. The core competencies for the Canadian Chaplain Corps are *care, facilitate, and provide*.

believed order did not matter. While, the Chaplain Corps may not change its approach on explaining our core capabilities, the reality that junior chaplains are thinking and dialoguing about these philosophical issues is a success.

However, there are some challenges associated with the *milBook* forum. Like many of my peers, my job demands are high and I am often away from the office on travel making it very challenging to provide consistent oversight for this group. For this forum to be successful, it is going to be imperative that a team of junior chaplains works together to maintain the page. Additionally, many of those who are supporting the forum were selected for promotion, including myself. In a year, this group will be outside the rank parameters set for “Dead Reckoning.” To address this concern, I identified two chaplains who will take over the administration and leadership of the forum. With their help and leadership, I expect the forum will continue to be a useful resource for the next generation of chaplain.

### Ministry Engagement

The joke that is commonly told to chaplains beginning their tours of duty with the Chief of Chaplains office in the Pentagon is that they are transitioning from “*ministry to administry*.” While it is true that nearly all of the work accomplished in the office is administrative in nature, it is a misnomer that ministry has to be pushed aside entirely. This is especially true for the Flag Aide. While Flag Aides “are assigned to enable Flag Officers to perform their official duties more effectively,”<sup>10</sup> the Chaplain Corps Flag Aide has ample opportunity to engage in ministry by connecting with his or her peers

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10. Admiral Michelle J. Howard, “Standards of Conduct Guidance,” Memorandum For All Flag Officers, December 6, 2016.

virtually through electronic means or by interacting with them when traveling with the Admiral on trips throughout the world. Specifically, the efforts made to connect with junior chaplains in this project have served as effective means to establish these connections and expand the ministry influence of the Flag Aide. The benefits of this ministry are numerous. Junior chaplains have an advocate in the office who can be a voice for all junior chaplains and in turn clarify guidance given by the community leader. This ministry also serves to benefit the Chief of Chaplains as well. For instance, when she visits with chaplains and RPs, the Flag Aide, who generally travels with her, can reach out to LTs and LTJGs in person. As the Admiral engages with senior chaplains in small group settings or talks to large groups about Chaplain Corps issues, the Flag Aide can engage junior chaplains in side conversations regarding similar issues. As experienced in this project, I had many opportunities to clarify topics shared or initiatives implemented by the Chief of Chaplains with my peers. In these discussions, I also obtained invaluable feedback, which I was able to pass on to Chaplain Kibben. Additionally, many of the issues and concerns raised in these conversations served to determine specific topics to cover in future “Dead Reckoning” newsletters. Ideally, future Flag Aides will also be able to engage in this ministry and continue these communicative efforts to further enhance the impact of the Chief of Chaplains.

### **Topics for Future Studies**

While examining alignment and strategic communications, there are a few areas that could use more research in order to update communication tools and discover new best practices on how to pass information to chaplains throughout the world.

## Use of Social Media Manager Software

Currently the only social media resource that the Chief of Chaplains office uses to generally pass information is *Facebook*. As the office looks to expand its communicative reach, other social media tools (i.e. *Twitter*, *Instagram*, *LinkedIn*, etc) should be considered as means of connection. Managing these multiple accounts at once though could prove challenging for the Special Assistant of Communications. Therefore, social media manager software,<sup>11</sup> such as *Hootsuite*, *Buffer*, or *SocialOomph* should be evaluated to see if they would be effect resources to expand the communicative reach form the Chief of Chaplains office.

## Use of Apps to Promote Strategic Communications

As mentioned in the previous chapter, during the initial research stage for “Dead Reckoning” I explored the possibility of creating an app that junior chaplains could use to assist them in their ministries. However, I faced some challenges that were too insurmountable at this time regarding the app’s functionality, funding, and oversight.<sup>12</sup> Despite these roadblocks in creating an app for the Chaplain Corps, research should still be conducted to see if and what type of app would be useful to the Chaplain Corps community in order to deliver the most effective religious ministry.

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11. Social media manager software are web-based tools that individuals use to update and monitor multiple social media accounts at the same time. Albert Costill, “Top 10 Tools for Managing Your Social Media Accounts,” February 2, 2014, accessed October 8, 2016, [www.searchenginejournal.com](http://www.searchenginejournal.com).

12. These challenges are described in further detail in chapter four.

## Chaplain Corps Generational Dynamics and Electronic Media

Most naval officers from other communities enter military service in their early twenties after completing a bachelors or professional degree. Chaplains, on the other hand, typically enter military service in their mid-to-late thirties. This is due to educational requirements, two years of post-graduate school ministry experience, and the reality that many answer the call to ministry after prior military service or as a second vocation. A new chaplain that has met the basic requirements for military service would be at least 27 years of age during his or her first year of ministry. Since the Chaplain Corps is made up of older individuals, studies regarding the effective use of communication tools should consider these generational dynamics. Depending on the results of this study, the digital and print mediums used to communicate with chaplains can specifically be tailored based on their effectiveness and receptivity.

## Conclusion

When I first reported to the Chief of Chaplains as Flag Aide, many people congratulated me for my selection and at the same time offered condolences. They knew that I was moving from a predominantly pastoral role to spending the majority of my time behind a computer in my office cubicle. Most religious ministry professionals who join the military do so for the opportunities to impact service members and their families through the ministry of presence; being a visible representative of God during good and bad times. Not many think about the importance administration plays in the effective delivery of religious ministry and those that do often frown on these billets because they believe they remove the chaplain from tangible ministry. I accepted their condolences



and listened to their concerns, but was determined to find ways to continue to hone my pastoral identity in Christ in this high-speed work environment. As I grew into my new role, I discovered a unique opportunity where I could minister to my peers and those coming up the ranks by encouraging and empowering them in their current assignments. “Dead Reckoning” was the means by which I have been able to have that unique impact.

I hope I was able to help my peers grow and develop as professional Navy chaplains through this project. However, the reality is that as I traveled around with the Chief of Chaplains and visited my peers, they were the ones who empowered me as I learned of the amazing ministry they were doing in the commands they serve. In addition to meeting these great men and women, this project afforded me the opportunity to interact with many leaders in our Navy Chaplain Corps who selflessly worked with me to grow and develop as a chaplain, leader, and pastor. I am truly grateful for their guidance and direction as I pursued proper alignment with God and the Chaplain Corps.

The past two years serving in the Chief of Chaplains office and working on this Doctor of Ministry project were formative years for me professionally and personally. My knowledge on how the Chaplain Corps works as an institution in the Navy grew exponentially. At the same time, my pastoral and leadership identity deepened through the military ministry D. Min. track. I am fully aware that God and the Chaplain Corps entrusted me with this unique experience to develop new knowledge, skills, and abilities. I will strive to use these new skillsets as I supervise and mentor junior chaplains in the near future. Just as important, I will continue to serve as a conduit to encourage and empower my colleagues and those I supervise to deliver religious ministry in alignment with the priorities of the Chief of Chaplains. After all, I am convinced, after completing

this project, that the Chaplain Corps is more effective delivering religious ministry when we embrace the metaphorical alignment principles found in dead reckoning.

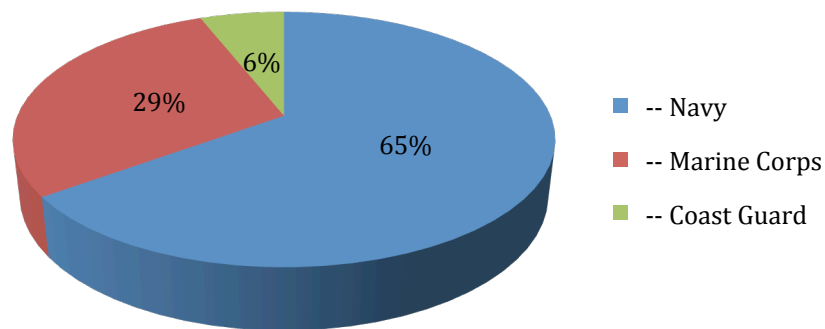
## APPENDIX A: STRATEGIC COMMUNICATION FIGURES

### Demographics<sup>1</sup>

80 Total Respondents

- 52 with Navy Commands/23 with Marine Corps Commands
- 5 with Coast Guard Commands
- 95% of Respondents were Lieutenants
- 22% of LT/LTJG eligible took the survey.<sup>2</sup>

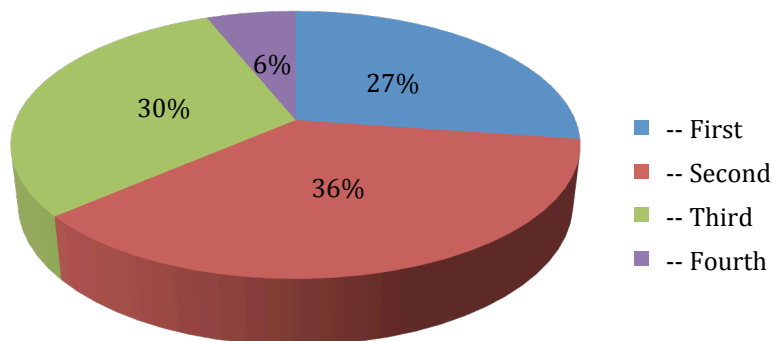
### Service Branches Represented



Number of Active Duty Tours

- First-27%
- Second-36%
- Third-30%
- Fourth-6%

### Number of Active Duty Tours

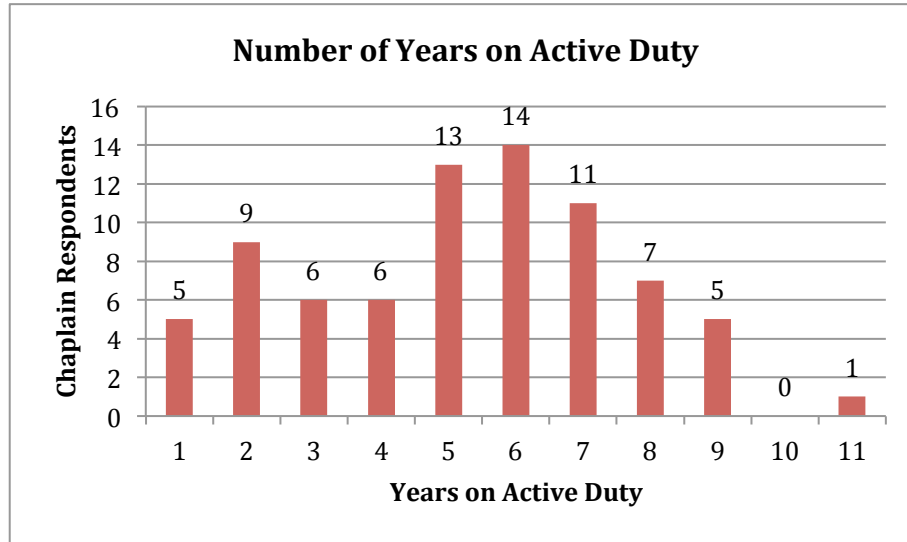


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1. Many of the charts will refer to the U.S. Navy as USN, U.S. Marine Corps as USMC, and U.S. Coast Guard as USCG.

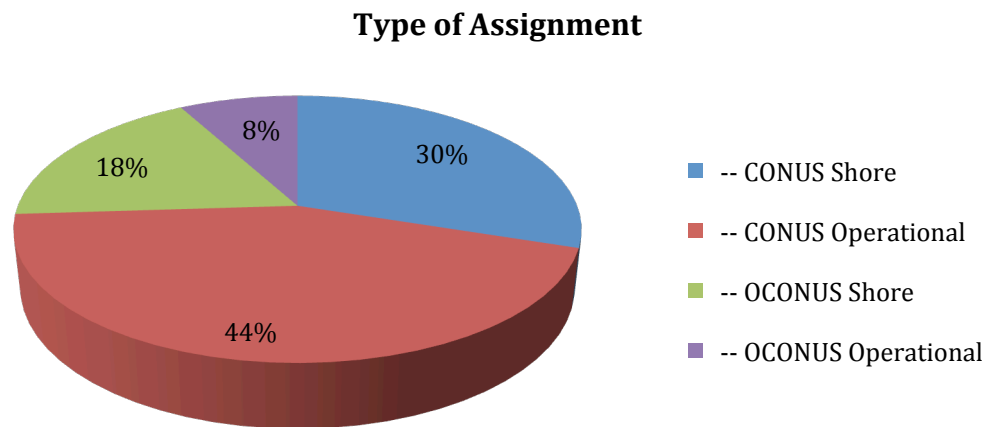
2. 364 LT/LTJGs were eligible to take the survey. Junior chaplains at Officer Development School or in Chaplain School were not included.

### Number of Years on Active Duty



### Type of Assignment<sup>3</sup>

- CONUS Shore-30%
- CONUS Operational-44%
- OCONUS Shore -18%
- OCONUS Operational -8%



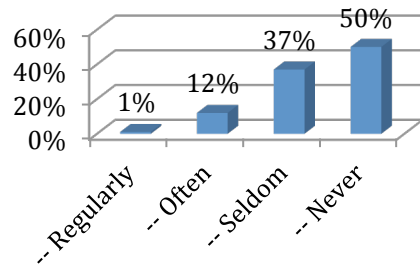
3. CONUS stands for Continental United States, referring to job assignments within the 48 contiguous states. OCONUS stands for Outside the Continental United States and refers to overseas assignments including Hawaii and Alaska. Shore assignments are ones in which the service member does not deploy. Operational assignments are deployable.

### Junior Chaplains and *The Playbook* Use

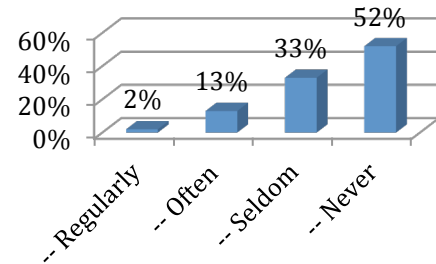
I access *The Playbook* to gather information from the Chief of Chaplains office:

- Regularly (once a week)
- Often (once every other week)
- Seldom (once a month)
- Never

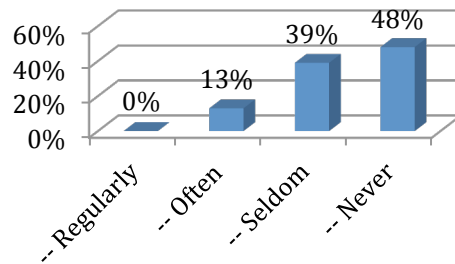
**J.O. Chaplains  
(76 Responses)**



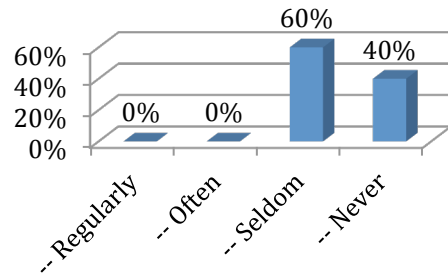
**USN  
(47 Responses)**



**USMC  
(23 Responses)**

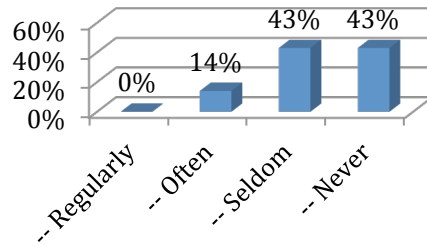


**USCG  
(5 Responses)**

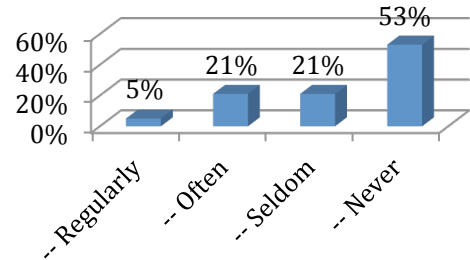


## *The Playbook and Navy Assignments*

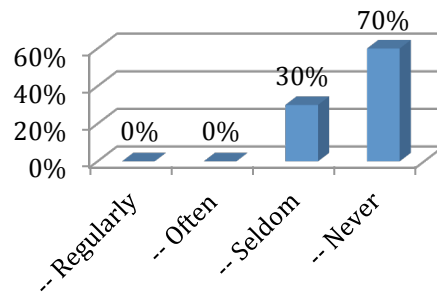
**USN CONUS Shore  
(14 Responses)**



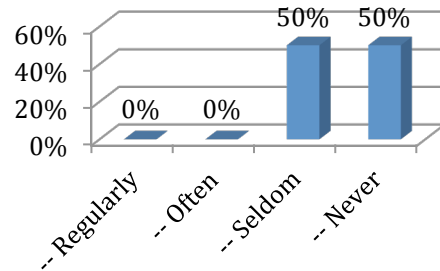
**USN CONUS Operational  
(19 Responses)**



**USN OCONUS Shore  
(10 Responses)**

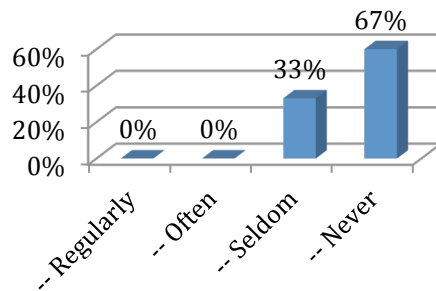


**USN OCONUS Operational  
(4 Responses)**

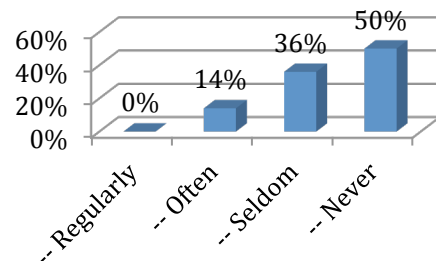


## *The Playbook and Marine Corps Assignments*

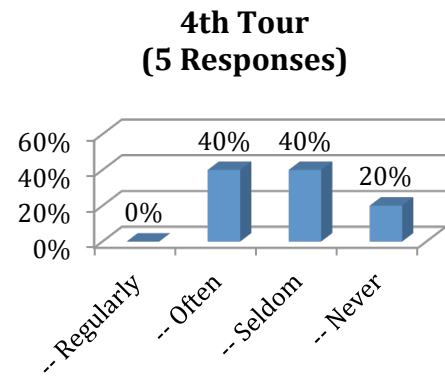
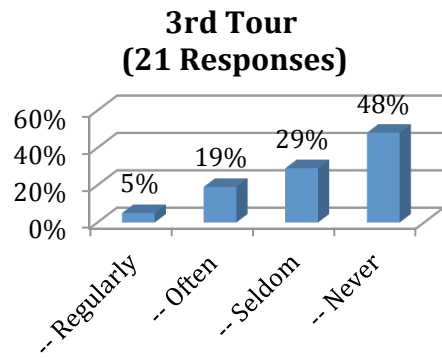
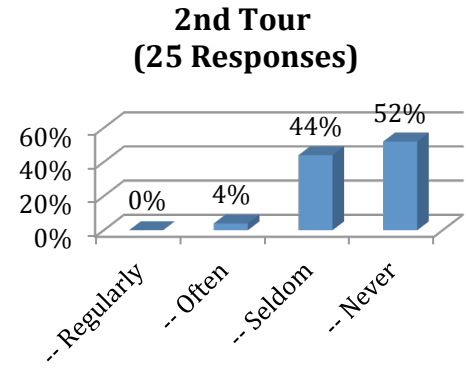
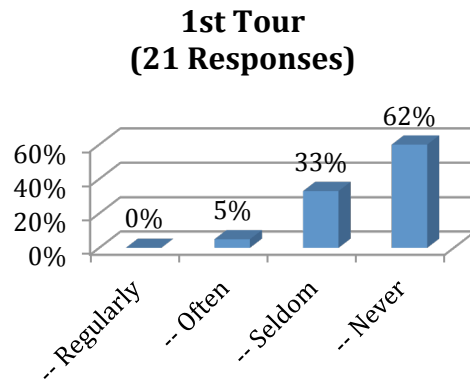
**USMC CONUS Shore  
(3 Responses)**



**USMC CONUS Operational  
(14 Responses)**



*The Playbook* and Number of Active Duty Tour Assignments



### Junior Chaplains and *milBook* Use

I access the *milBook* to gather information from the Chief of Chaplains office.

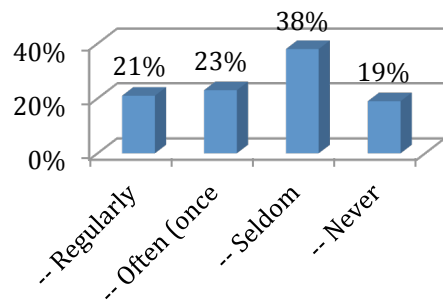
-- Regularly (once a week)

-- Often (once every other week)

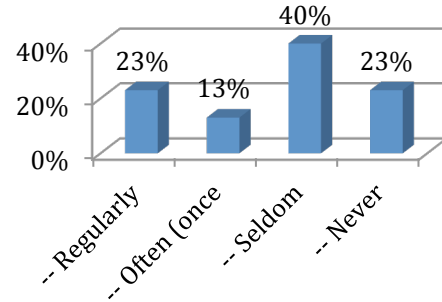
-- Seldom (once a month)

-- Never

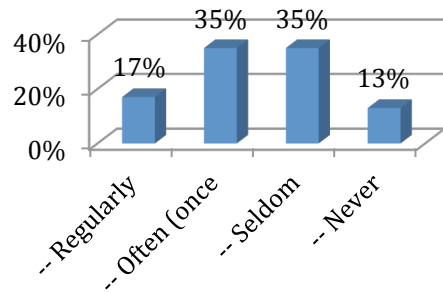
**J.O. Chaplain  
(80 Responses)**



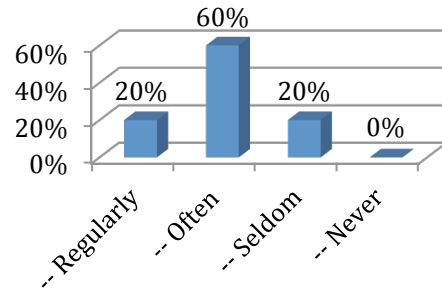
**USN  
(52 Responses)**



**USMC  
(23 Responses)**

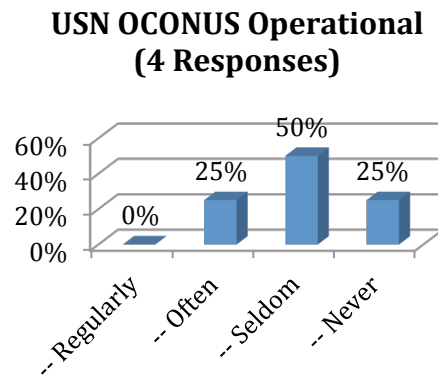
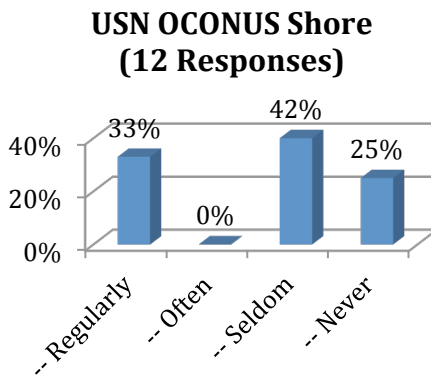
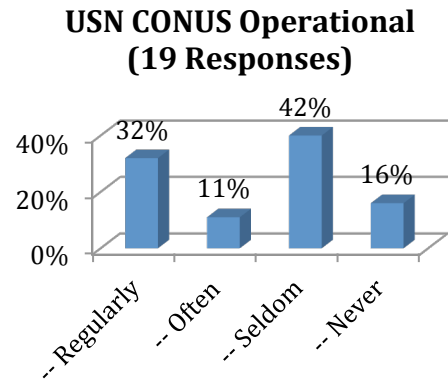
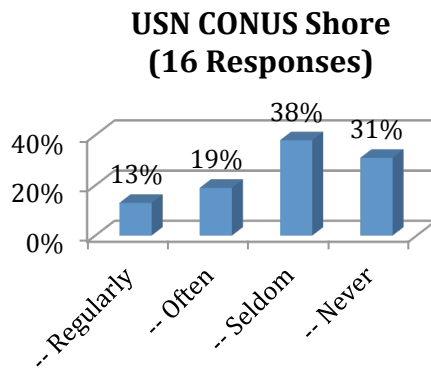


**USCG  
(5 Responses)**

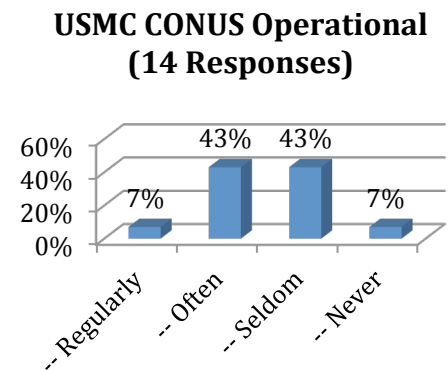
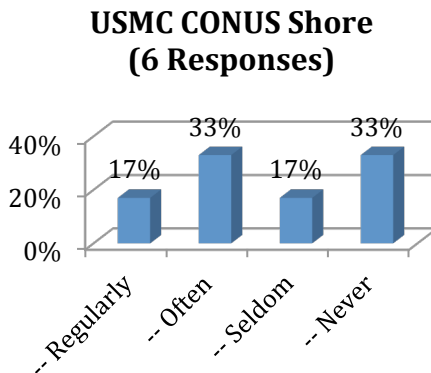




### MilBook and Navy Assignments

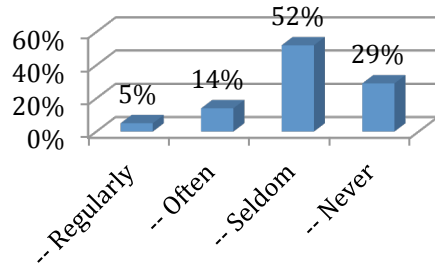


### MilBook and Marine Corps Assignments

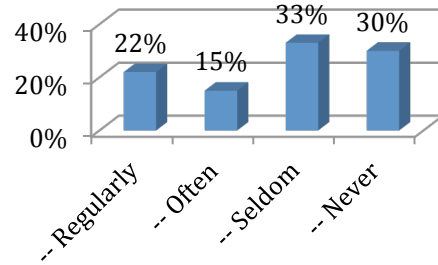


## Number of Active Duty Tour Assignments

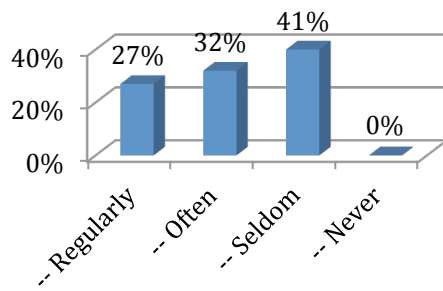
**1st Tour  
(21 Responses)**



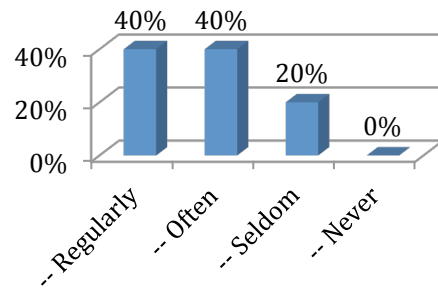
**2nd Tour  
(27 Responses)**



**3rd Tour  
(22 Responses)**



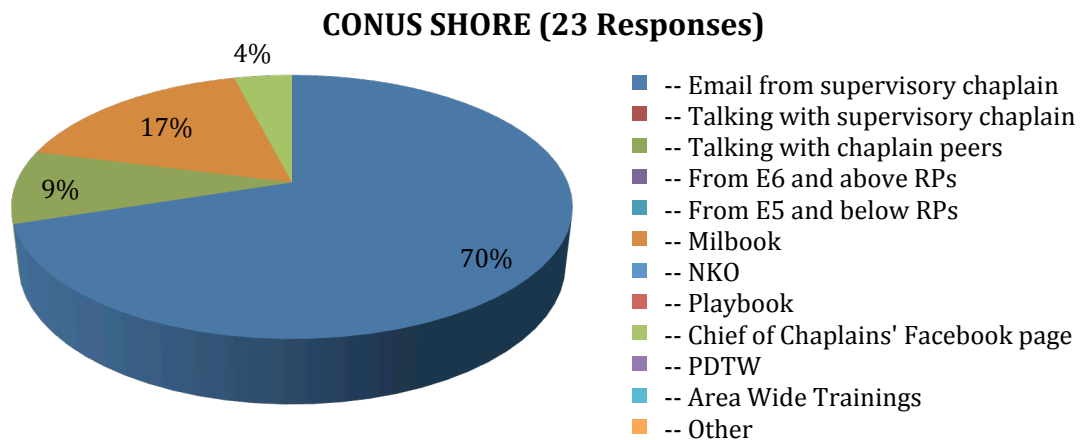
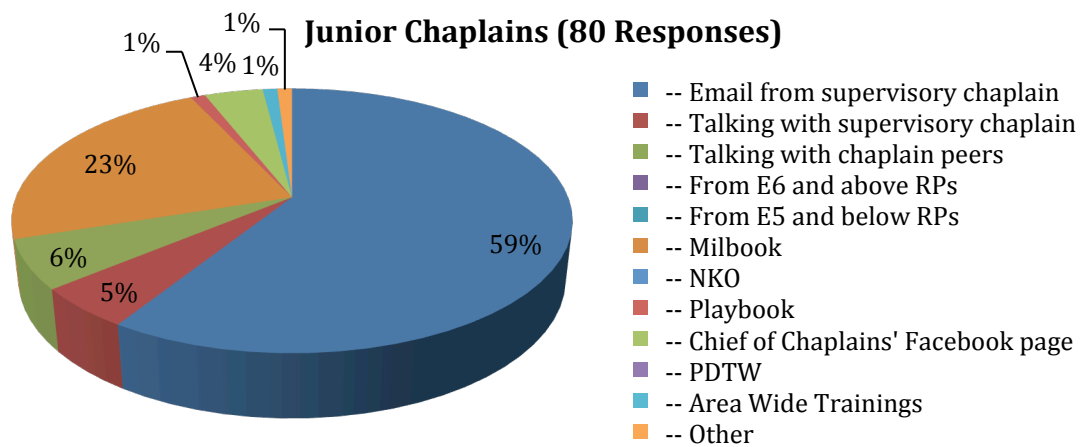
**4th Tour  
(5 Responses)**



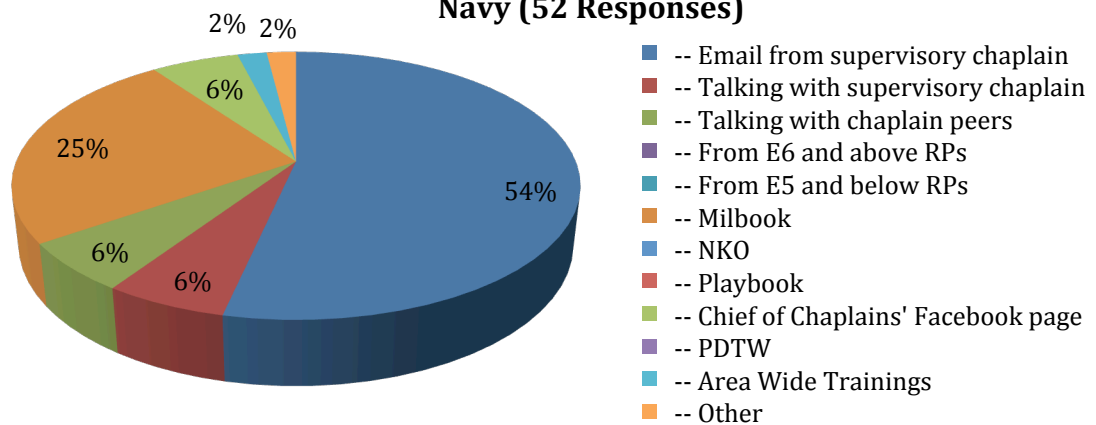
## Primary Source of Information from the Chief of Chaplains Office

### What is your primary source of information from the Chief of Chaplains office?

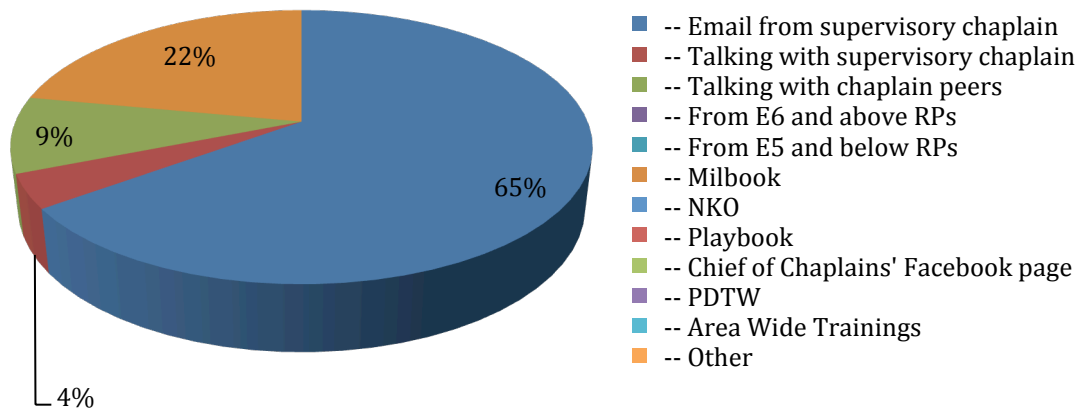
- Email from supervisory chaplain
- Talking with supervisory chaplain
- Talking with chaplain peers
- From E6 and above RPs
- From E5 and below RPs
- Milbook
- NKO
- Playbook
- Chief of Chaplains' Facebook page
- PDTW
- Area Wide Trainings
- Other



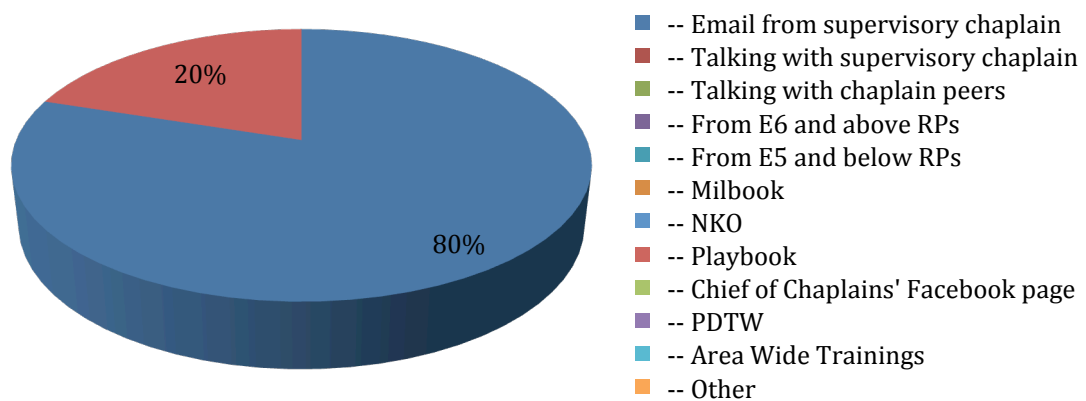
**Navy (52 Responses)**



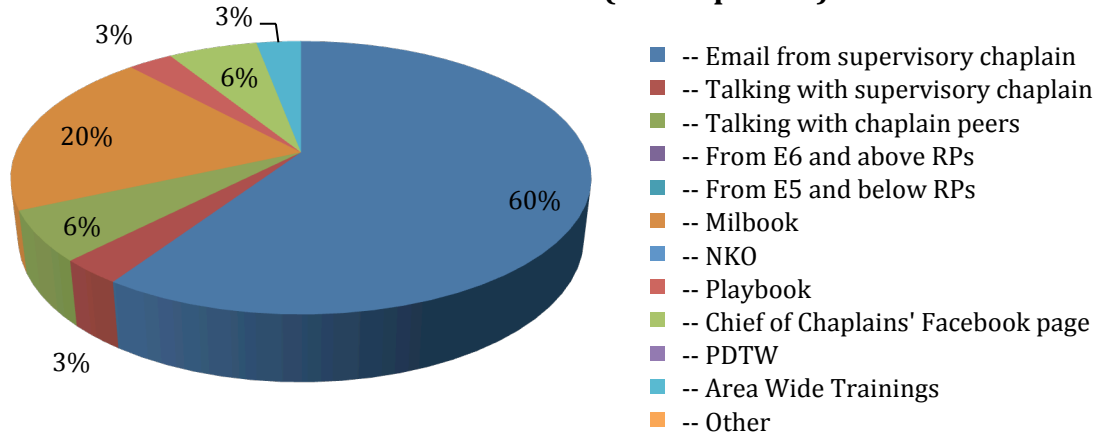
**Marine Corps (23 Responses)**



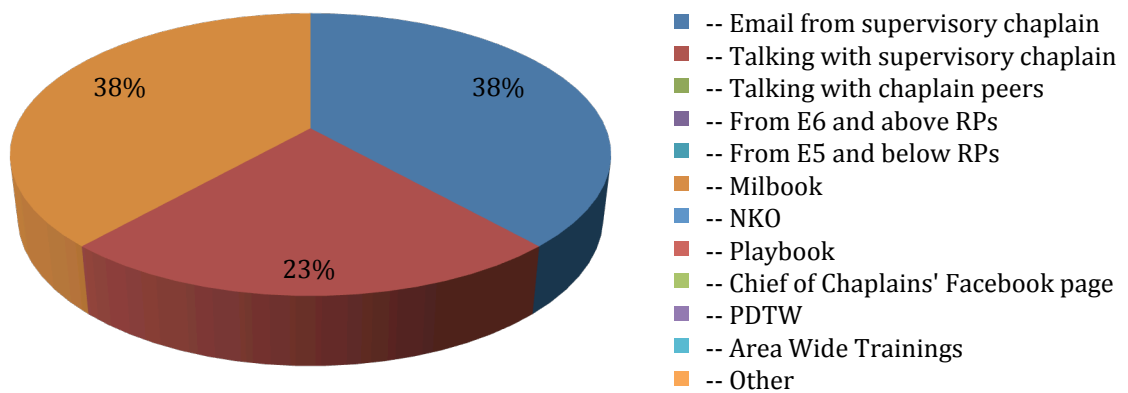
**Coast Guard (5 Responses)**



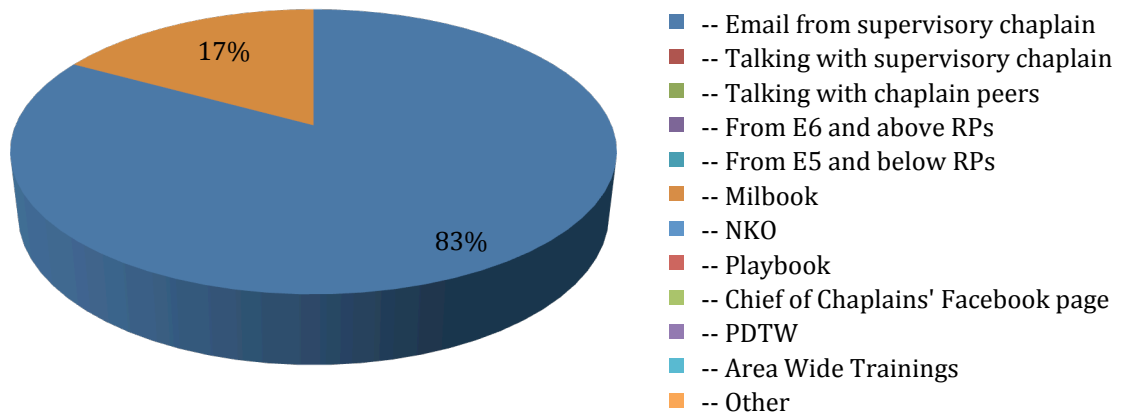
### CONUS OPERATIONAL (35 Responses)



### OCONUS Shore (13 Responses)



### OCONUS Operational (6 Responses)

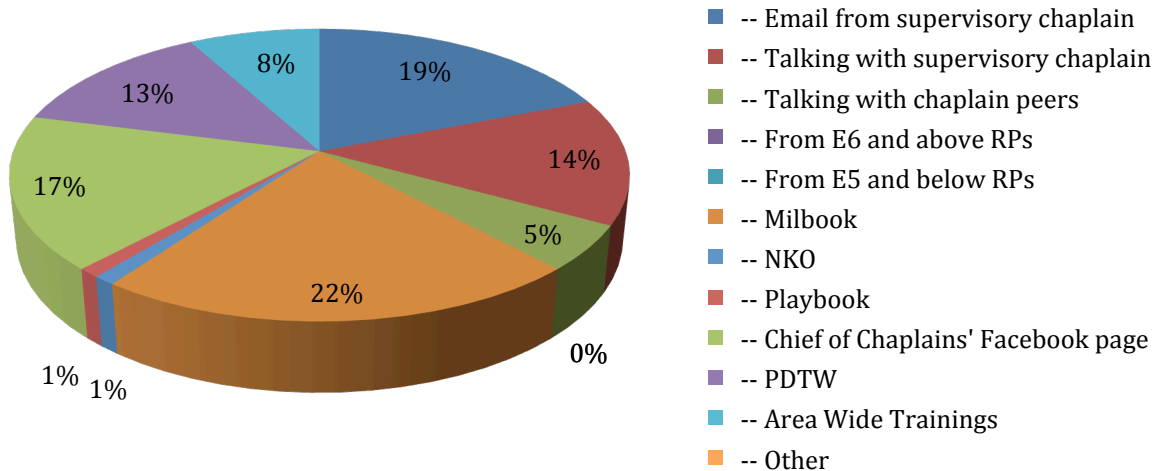


## Secondary Source of Information from the Chief of Chaplains office

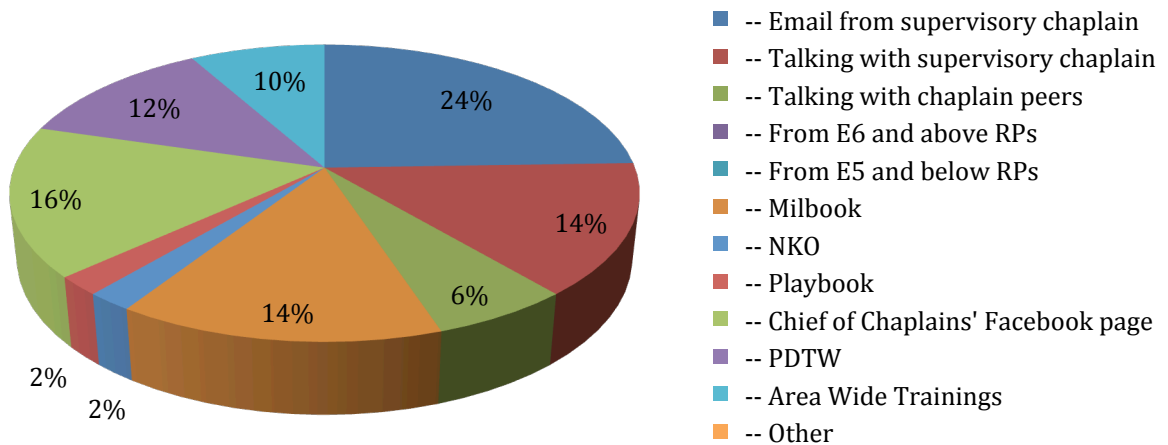
### What is your secondary source of information from the Chief of Chaplains office?

- Email from supervisory chaplain
- Talking with supervisory chaplain
- Talking with chaplain peers
- From E6 and above RPs
- From E5 and below RPs
- Milbook
- NKO
- Playbook
- Chief of Chaplains' Facebook page
- PDTW
- Area Wide Trainings
- Other

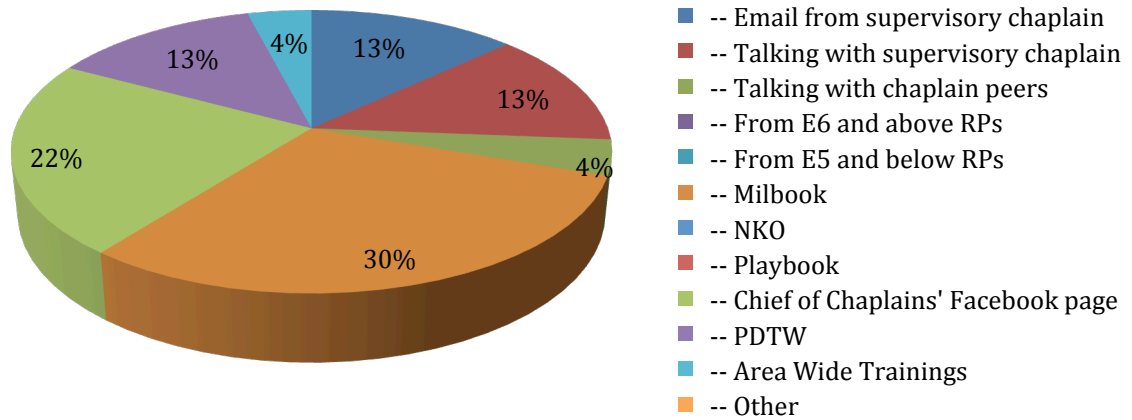
### Junior Chaplains (80 Responses)



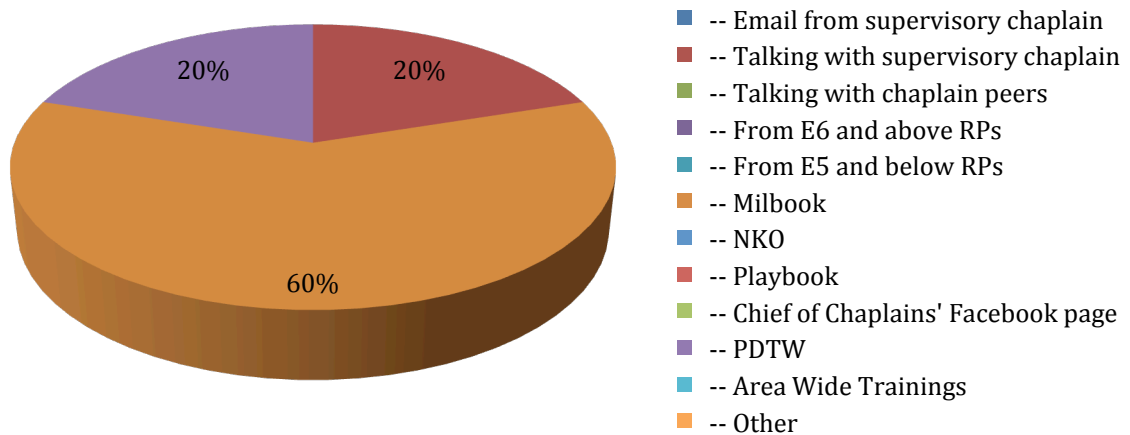
### Navy (52 Responses)



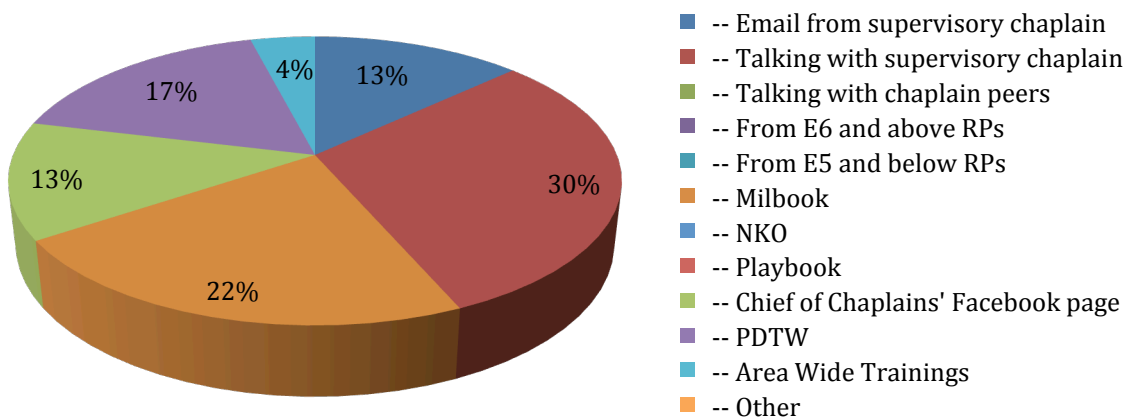
### Marine Corps (23 Responses)



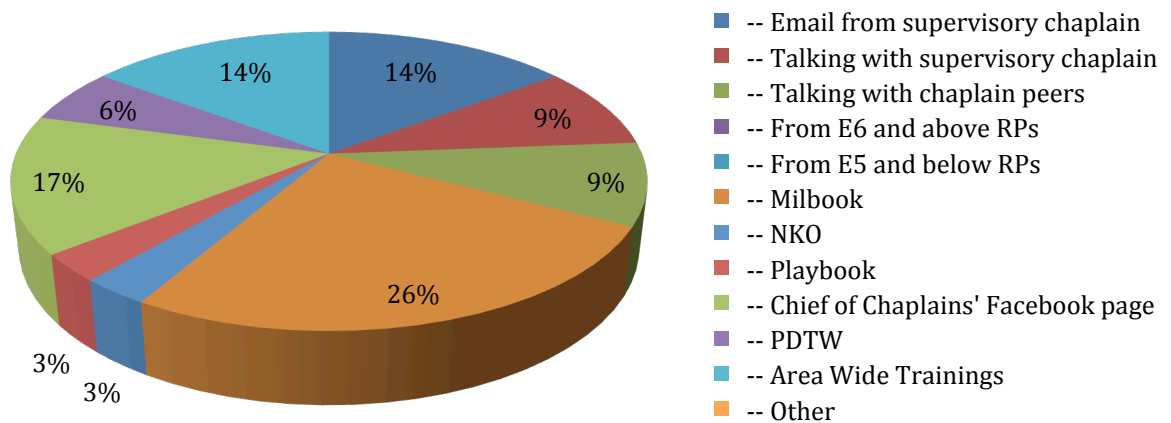
### Coast Guard (5 Responses)



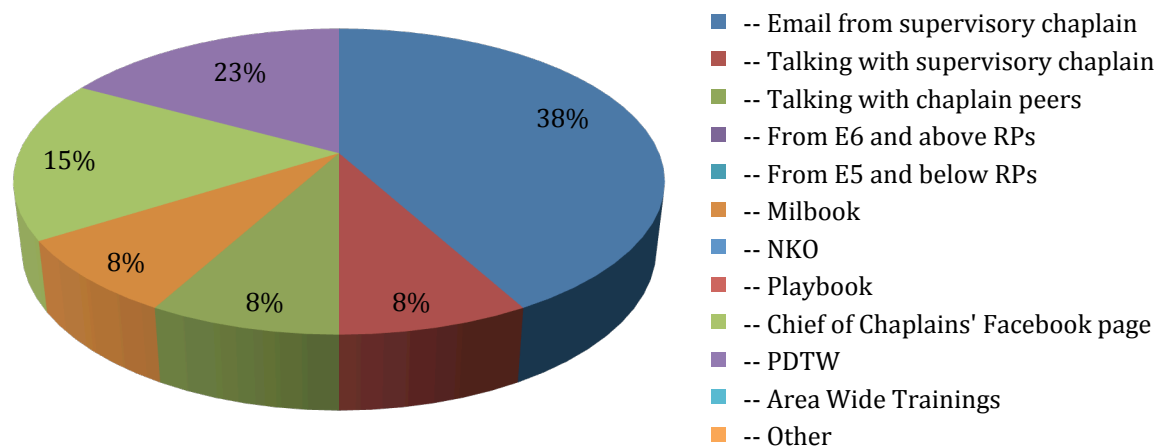
### CONUS Shore (23 Responses)



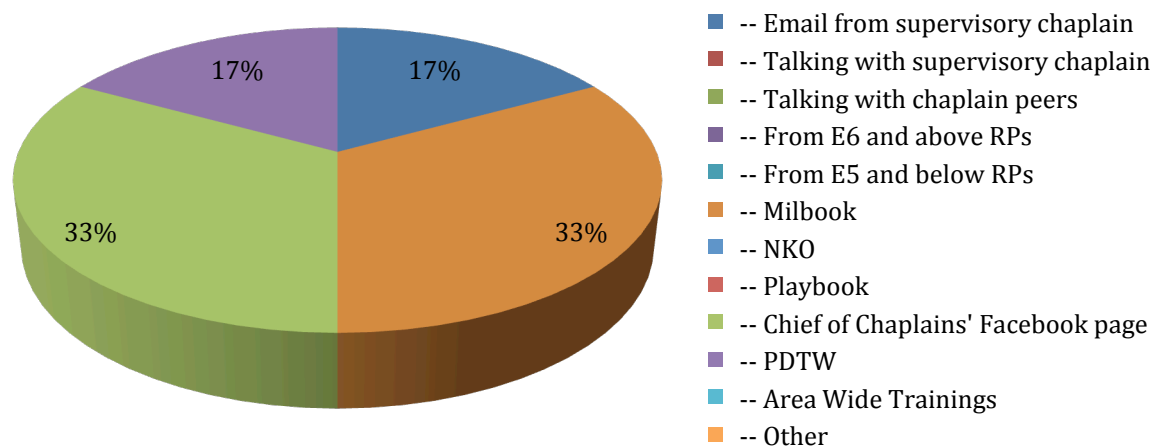
### CONUS Operational (35 Responses)



### OCONUS Shore (12 Responses)



### OCONUS Operational (6 Responses)





## Most Effective Means of Communication from the Chief of Chaplains Office

What is the most effective source of information from the Chief of Chaplains office?

-Milbook

-NKO

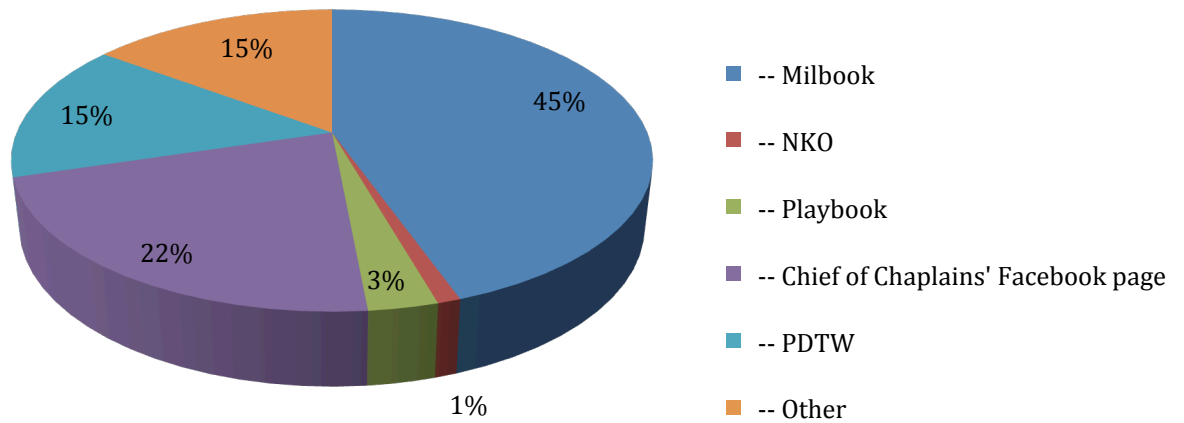
-Chief of Chaplains' Facebook Page

-Playbook

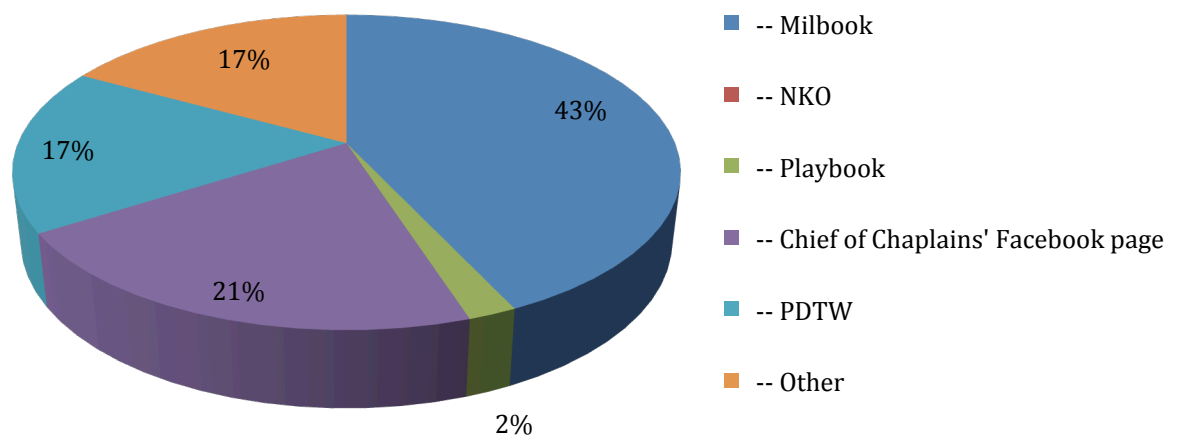
-PDTW

-Other

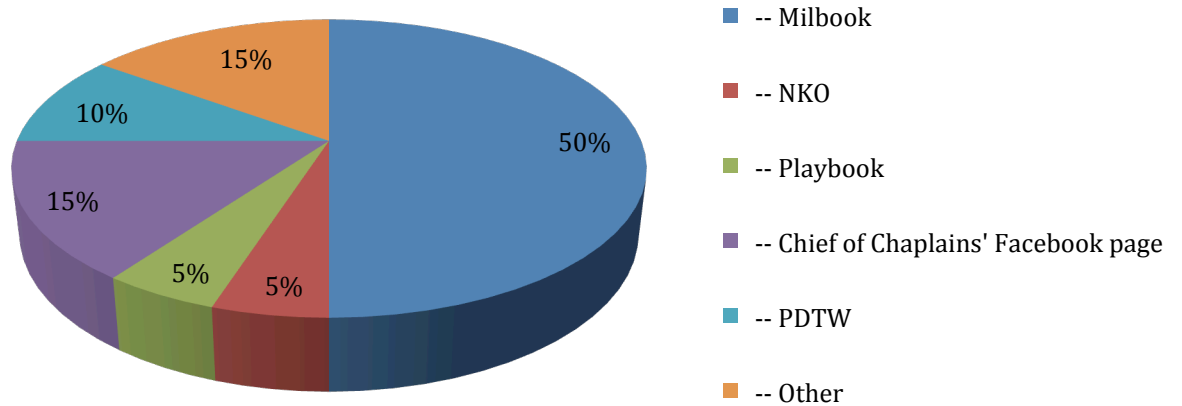
### Junior Chaplains (74 Responses)



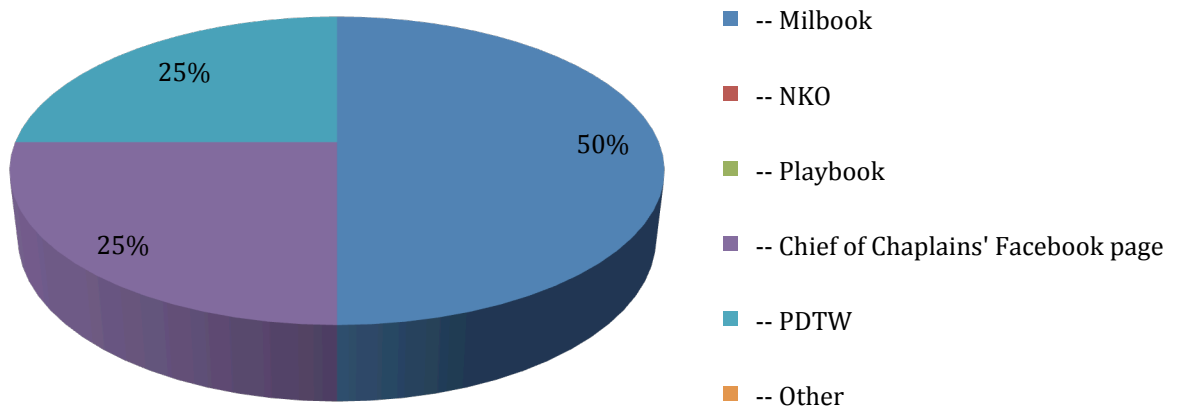
### Navy (47 Responses)



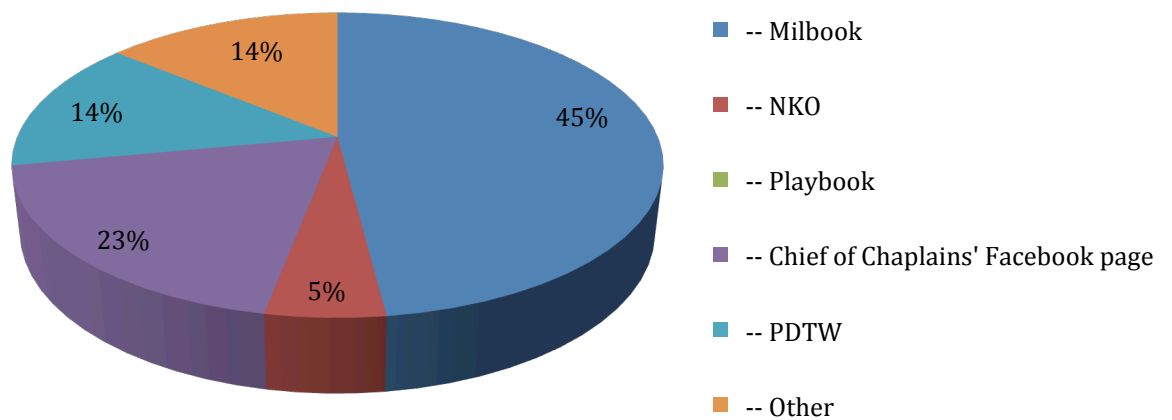
**USMC (20 Responses)**



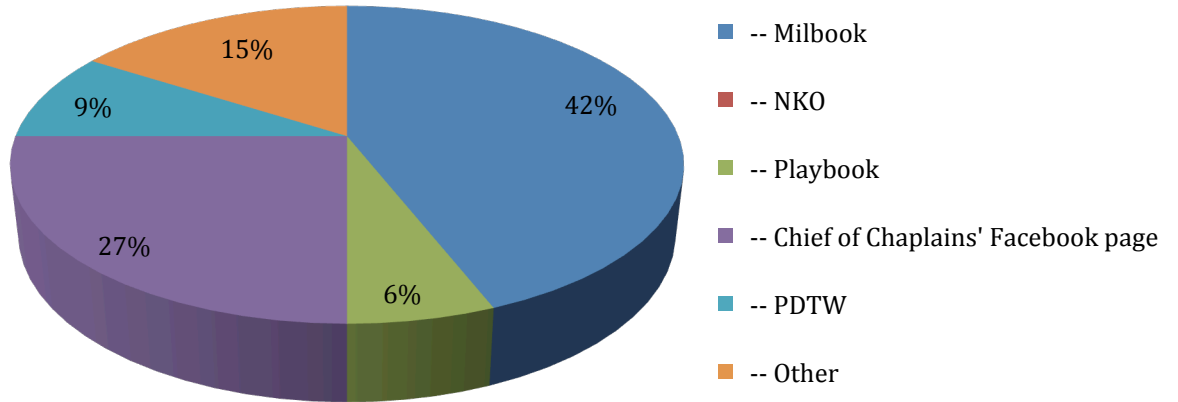
**Coast Guard (4 Responses)**



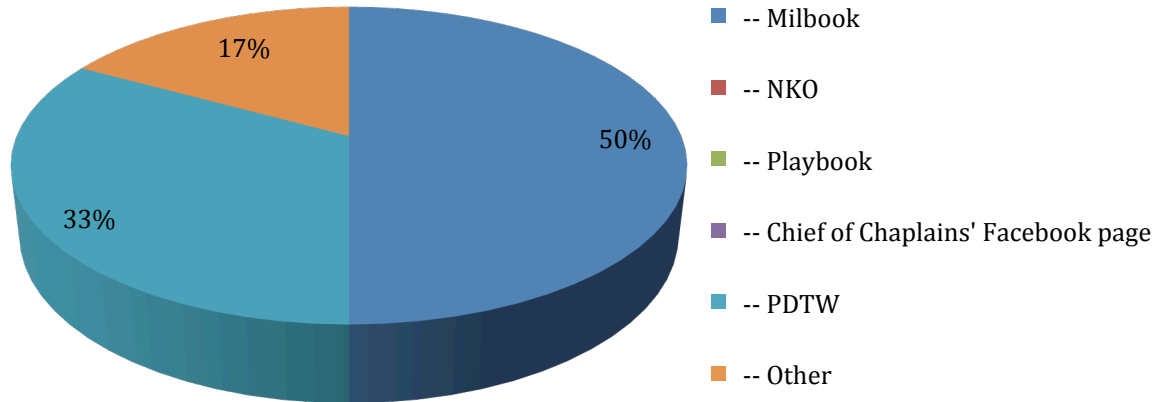
**CONUS Shore (22 Responses)**



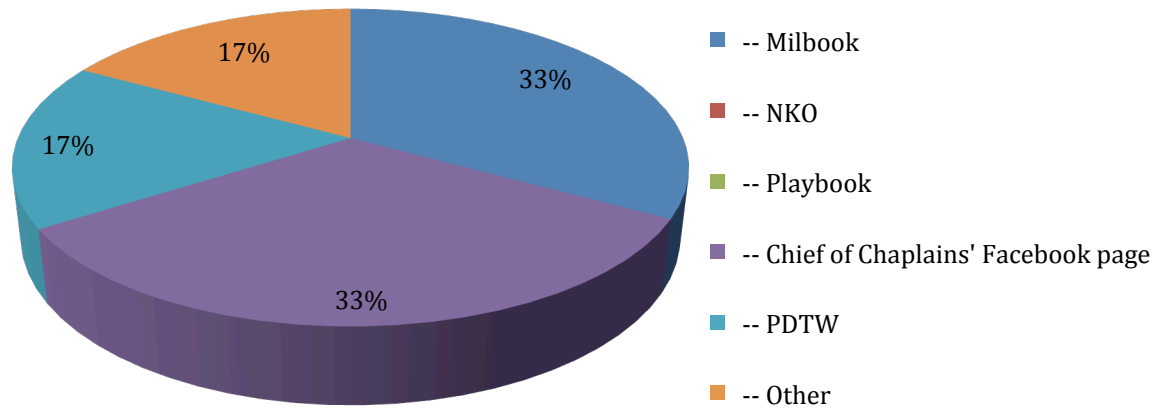
**CONUS Operational (33 Responses)**



**OCONUS Shore (12 Responses)**



**OCONUS Operational (6 Responses)**



**Least Effective Means of Communication from the Chief of Chaplains Office**  
**What is the least effective source of information from the Chief of Chaplains office?**

*-Milbook*

*-NKO*

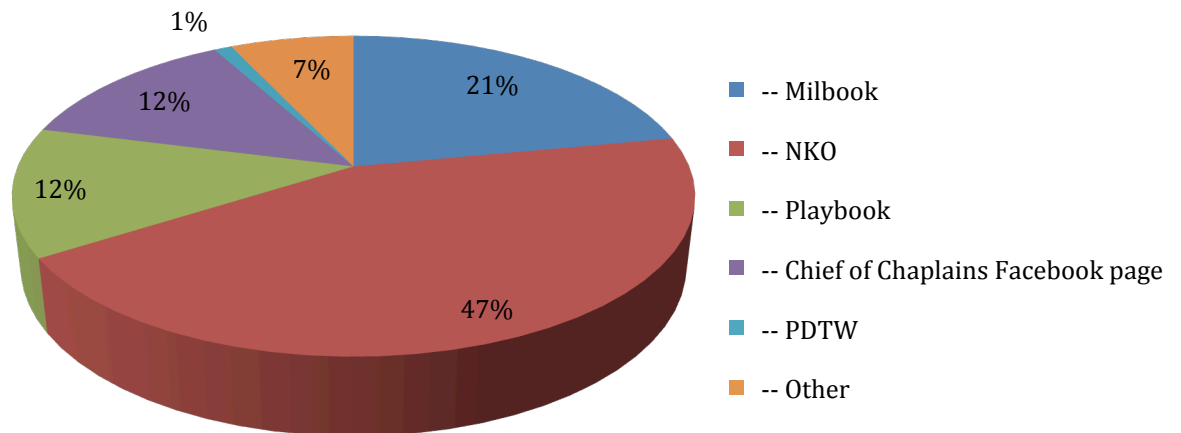
*-Chief of Chaplains' Facebook Page*

*-Playbook*

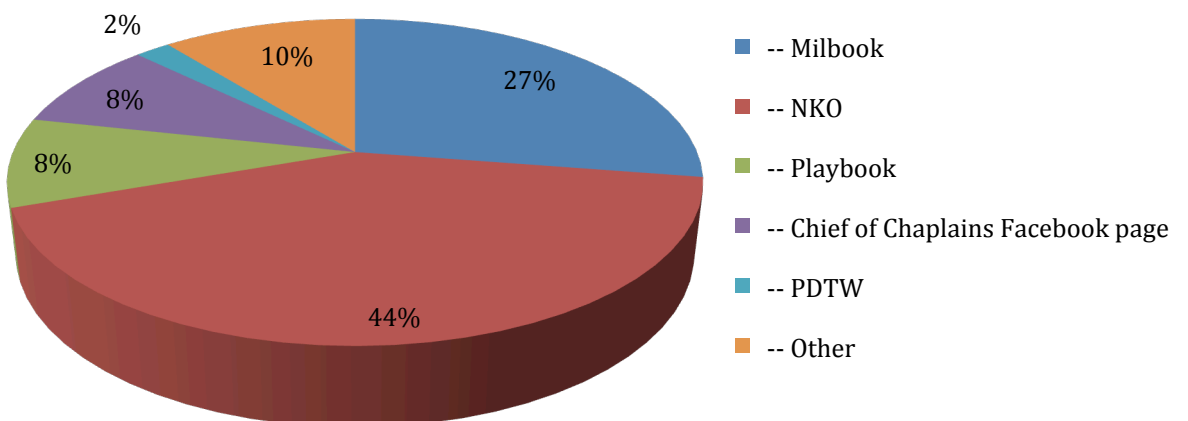
*-PDTW*

*-Other*

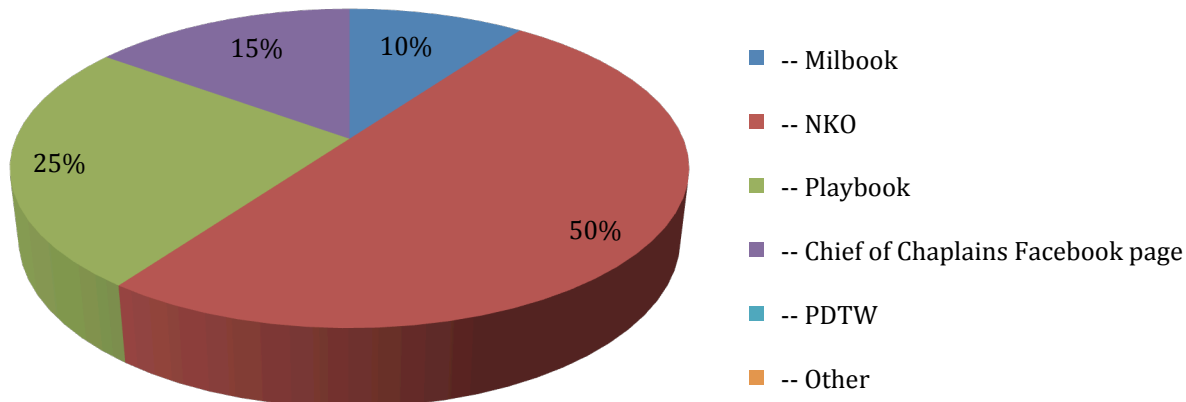
**Junior Chaplains (75 Responses)**



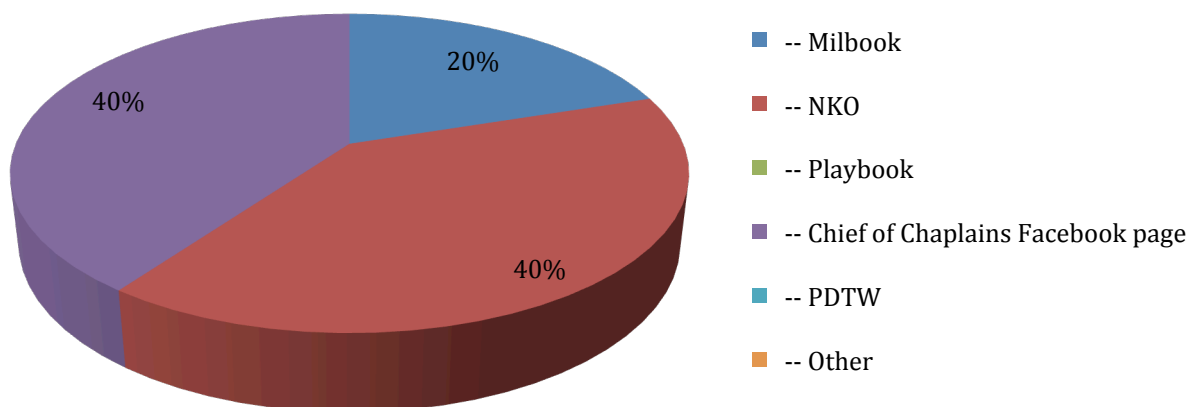
**Navy (48 Responses)**



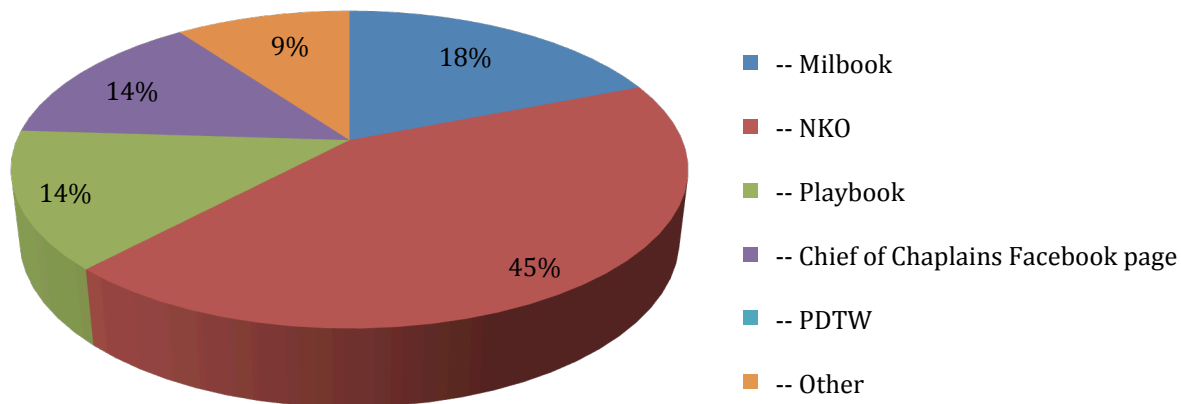
**Marine Corps (20 Responses)**



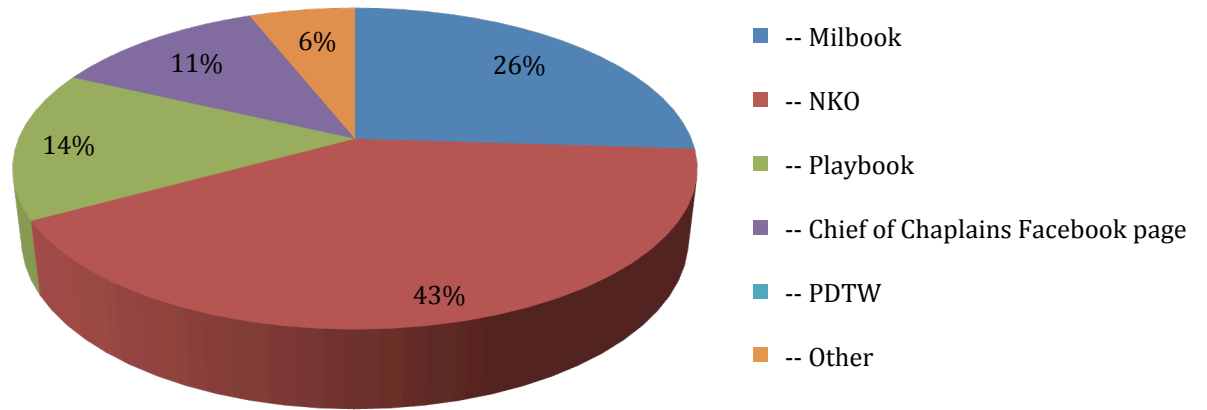
**Coast Guard (5 Responses)**



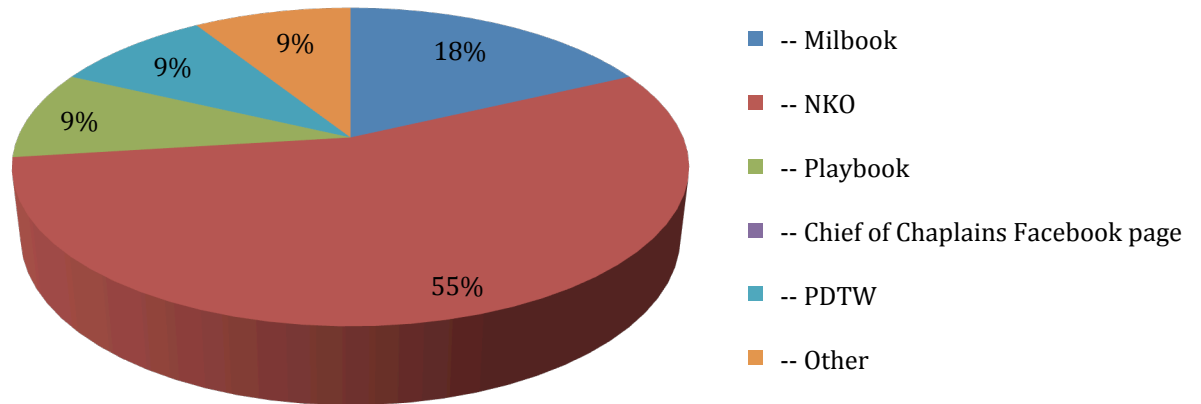
**CONUS Shore (22 Responses)**



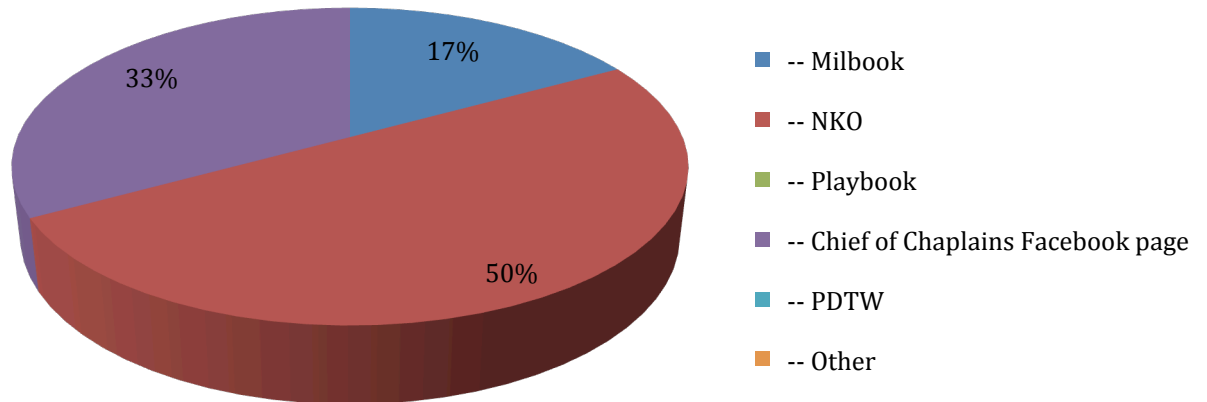
**CONUS Operational (35 Responses)**



**OCONUS Shore (11 Responses)**



**OCONUS Operational (6 Respondents)**



**Survey Comments**  
*(Comments were not edited.)*

- “Having a contact for a SME for chapel ministry in the chief's office to provide insight and mentorship on chapel ministry, especially with Coast Guard chapels.”
- “I think COC's office does a really good job disseminating information. Sometimes it feels a little bit “isolated”; when serving with the CG. But having great supervisory chaplain's does a lot to alleviate the issue. Thanks for this great survey. It's nice to know higher ups care.”
- “If we are going to do an app it needs to be fully functional without a network. I would much rather have all the pertinent instructions loaded onto my office computer. I tried milBook for about a year and it never had anything I was interested in so I stopped looking. I don't even know what the playbook is or where to find it. I refuse to use Facebook as it has terrible security and is heavily populated with Chinese intelligence agents. I deleted my account because of all the friend's requests from Chinese Nationals once my military status was posted by my spouse.”
- “The CHC PAO does a great job offering multiple avenues to convey the message of what USN Chaplains are all about. I greatly appreciate all her efforts. Sometimes communication from the chain of influence takes extra time in the process of being delivered. This is not due to lack of effort. In many cases, it is more due to operational or administrative requirements. I find out about a lot of trends and information from the CHC and Chief of Chaplains Facebook pages. There is a great flow of information coming through these venues. I find that as a professional chaplain each of us must be intentional in the process of maintaining open lines of communication with our supervisory chaplains and with the Chief of Chaplain's office.”
- “As far as informational resources, I will appreciate, as a junior chaplain and officer, additional training on the role and expectations of being a Department Head. I learned about it already through the years of service now, and I understand that the Intermediate Leadership Course for LCDRs and LCDR selects brings a lot of light on this topic. Unfortunately, I continue to find situations in which this kind of training will be beneficial earlier in our professional careers. I agree with the position that facilitation and advisement are two of the areas in which improvement is to be made. Along those lines, a big part of advisement comes from gaining an understanding of the role we play in a command as a Department Head and with peers that have a lot more time, understanding and experience in the process of developing this role. The majority of chaplains come into the service with a lot of leadership experience. However, this leadership is a different model than the one required to be an adviser and a Department Head.”

- “Face to Face Q & A with Flag Chaplains is rare but when the opportunity arises (e.g. Flag visit, PDTC) it is always friendly but answers to valid/important questions dealing with social issues affecting CHC ministry are only given 'political' answers. There is little information shared to Chaplains about the Flag CHC 'advice' given to SECNAV or POTUS regarding huge decisions made that negatively affect CHC ministry and morale, good order, and discipline.”
- “I like it so far! Keep up the good work.”
- “I see great potential for the Dead Reckoning newsletter - if it focuses on corporate history, professional development and expectations, and lessons learned, along with best practices. Would like to suggest something like a myth buster; of the month. The gouge on JPME 1, for instance, was timely and helped clear up some of my confusion. I wish this had been around seven years ago!”
- “For new chaplains entering active duty with the Navy, the process of locating and accessing the MilBook site is somewhat daunting. Perhaps a step by step guide, or instruction at Chaplain School would be helpful in establishing this connection early in a chaplain's career.”
- “I really like it when content is added to milBook and I get an e-mail at my .mil account telling me it's there. I'm not a big social media guy, so I need the push because I'm not inclined to log onto social media sites to pull info. I almost never log onto Facebook, but I use the Messenger app on my phone. Maybe a messenger app, especially with Millington and Ft. Jackson info; (detailing, promotion, PDTC/PDTW, education, best practices) would work for all generations. Given my age (48) and the average age of our Corps (48?), I think the milBook info push is a great communication flow mechanism that doesn't require hipster-social-media-coolness to utilize.”
- “I suspect I'm not the only chaplain who is too busy to visit any sort of book webpage to see what's going on in the CHC. I will read emails from supervisory chaplains, since they're SUPERVISORY emails. I will figure out how to use those book webpages if I'm ordered to do so, as I expect other chaplains will as well. But then I expect most chaplains will think of those books the same way they think of NCMST-- something they don't want to do, but have no choice. As with all Sailors, if chaplains HAVE to do anything they don't want to do, they'll probably do it reluctantly, and the bare minimum necessary to comply with the order. I suspect some of the chaplains who don't visit and/or care about the books don't care because they became and remain chaplains to do military ministry, and that's often hard enough to make time to do. Reading books will take more time away from ministry (and family!). I would say connecting the books with improving ministry effectiveness would motivate ministry-



minded chaplains to read them, and it might. But they may also see that kind of connection the same way as Sailors see commands' mandatory fun.”

- “Communication would be better with more transparency. Things are better than they have been, but more up front dialogue would be appreciated.”
- “I'm thankful for this fantastic opportunity to serve service members and families in ministry. I feel and believe myself to be supported by the Chief of Chaplains Office as well as by my supervisory chaplain, and by my colleagues in RMTs near and far. The only recommendation I can offer at the moment regards PDTCS; historically they seem to focus more so on teaching chaplains to speak medical as if we will have some sort of credibility with those who provide higher care (i.e. psychologists, mental health professionals). While I am not afraid to refer or seek help for myself or others apart from RMTs, there is no higher care to be provided than God Himself whose presence we have the privilege of bearing. We do not need to be in competition with mental health professionals.”
- “Recommendation: Continue leveraging Milbook. Promote Milbook by repeatedly referring chaplains to Milbook via all available forms of communication. Provide ongoing input to those responsible for overall (not just CHC) Milbook maintenance and development to improve its quality.”
- “The Marine Corps has a library of After Action Reports that you can check if you know you're going on a particular exercise, deployment or assignment. I feel as if I have created lots of reports for supervisors, but I don't know if they ever get into the hands of chaplains preparing to undertake a mission that may have been done before. As far as answering questions about Chief of Chaplains' communications, I am not very qualified to answer. That's because I seldom make the effort to check the resources that are available. I blame this on being busy with day to day demands of reports for local supervisors, taking care of Sailors, and preparing for deployment or mission concerns. I would say that I know the Chaplain Corps has improved a lot of the collection of resources and sharing of information that is available. It's way better than it was when I came in about 8 years ago, and NKO was the only site for chaplain corps info. It is reassuring to me to know this, even though I have not often taken advantage.”
- “I am currently deployed with limited communications. Although I really love the technology used to communicate, I urge caution in using it to communicate time-sensitive information. I look forward to the app (though I could not use it where I am currently located due to OPSEC and technology restrictions). I have no idea what Playbook is ; maybe a part of milBook? As new technology rolls out, I recommend that some official guidance rolls out with it across all chaplains and functional areas in ways that is not threat-based (i.e. you will all loose contact with the Corps if you

do not sign up for this system immediately - when some have no option to even use the system, etc...) and that allows us as a Chaplain Corps to know what to expect and what is expected from us in using this technology. There is a tendency with tech to be so cutting edge that, while it attempts to take the place of more formal forms of information dissemination, it often becomes too ad hoc and sporadic without clear guidance on how to utilize it professionally. I would recommend that this is avoided. I recommend that as the technology becomes standard, that it becomes standard across the board and not just for in crowd individuals (i.e. those who have a supervisory chaplain who is well connected?). Another recommendation is that reporting features become more standardized. Although NCMST is a good start, it is not functional in every environment and in many ways captures too much data (i.e. becomes cumbersome when all fields have to match to make different database entries match when there are over 10 fields of data included). Furthermore, there needs to be additional resources provided for tech support if NCMST continues to be the database of choice. I have had an impossible time getting NCMST set up in my current command. Lastly, I recommend a standard checklist for checking into a command with respect to technology and remaining connected with the Chaplain Corps. Each branch has their own tech that they will allow or disallow, and there are nuances to all. However, a check list can clear up what is intended for communication and can also help the CHC keep updated records. There are so many databases where contact information is stored that it seems like it takes months to fully update every contact resource to ensure people can contact you - then S-6 will inevitably change your phone number and you are disconnected once again. A simple check list on what every chaplain is expected to update when they PCS or arrive at an assignment is critical so that the CHC can keep communications with them as solid as possible. Thank you for all that you do, your leadership is greatly appreciated!"

- “We must help the CHC have the tools, When/Where it matters. Chaplains have a generous amount of material to be familiar with and to have readily available for application. The IOS app is something many have been talking about for several years...a tool that chaplains can access (with a search engine feature) to precisely apply policy and instructions into their ministry setting. Please help to develop this resources as my 'hunch' is that it would be widely used and implemented by the majority of chaplains. Also consider developing within the App the NCMST metrics feature for monthly data collection. Personally, I would make it a requirement for all Chaplains to report using a APP. Imagine the real-time data you could collect and how much more effective the Chief of Chaplains' monthly reporting to the SECNAV. Thank you for sending out the survey.”
- “I think it might be more effective if it came straight from the Chief of Chaplains - with a disclaimer like do not respond. It feels a little more personal than a forward email two months late.”

- “I was accessing info from the Chief of Chaplain's office well from NKO and then on to Mil-book until NKO began changing its website on what seemed a regular basis, and now I am lost as to how to navigate the websites.”
- “There is not a whole lot of interaction with those serving on sea tours and those serving on shore tours.”
- “Thanks for all of your guidance, leadership and support! I wanted to say that I appreciate e-mail communication with regard to any CHC community news, annual guidance etc. In the rush of a given day, being able to just click and open an e-mail seems to happen more readily for me than a navigation toward milBook or another comparative site. I do like the APP idea though--that would facilitate ease of access in a huge way! May God bless you all.”
- “milSuite (Playbook) seem to be an effective way to communicate with other Chaplains. The PDTC/PDTW information was available once I signed in. I look forward to the new and interesting information and possibilities that I will draw upon in milSuite (Playbook)”
- “I highly advocate the phone app similar to EDivio which has already been implemented by the Surface Force. Use that as the model going forward with an app for our community. Even better, wrap NCMST into the app and kill two birds with one stone.”
- “I haven't looked at the Playbook in awhile, but I would like to know what people do when they have needed to report things to an IG, done so, received reprisal (low FITREP and missed promotion in 2014 to LCDR), and do not hear from the investigator with a finding and the filing took place almost two years ago. I made 2 IG reports and the IG only gave me one finding, which was premature because the second filing was conditioned on the first filing. What do chaplains do?...go to the press like LCDR Modder? Where do chaplains really go for these things? I do enjoy my job, and do good ministry, but 2 years is a long time to wait for something. Is there a playbook scenario for something like this?”
- “I think our leadership team in the Chaps Corp is great. I think at times it is hard to log on and research what the chief of Chaps has to say or what we need to know because we are caring for the fleet. I think it would be good for senior chaplains to really take an active role in mentoring their junior chaps, or those underneath their pay grade. When you are deck plating and trying to be present on the ground each and everyday research from a junior chaps can be hard. With sermon prep, life skills classes, etc.... Most senior chaps that I encounter don't get to know the troops, because they are so busy with admin. Now I am not saying that this is a bad thing, but during that admin time the senior chaps should meet regular to develop the next chaplain on how to minister in military setting. The senior chaplain needs to make

sure the junior person knows what they are doing. Since, the junior chaplain is boots on the ground they often get themselves in trouble. I think the real issue does not come from chief of Chaplains office but leadership in the fleet from chaplains. Just a few thoughts. I would press harder on keeping junior chaps accountable such as have you read this INST or have you read this policy, and have them really dig into understanding the material. I want to be challenged in my community so that I don't mess anything up as I interact with the enlisted and officers in the fleet or in the field. Above all it is an honor and privilege to serve in the fleet. I love my job in which I have been called, still I have a lot to learn.”

- “More on career guidance, e.g. the blurb on JPME in the recent newsletter was helpful in that it cut through the hundreds of different opinions out there on how to understand and meet career wickets as Chaplains go up in front of promotion boards. For example, what is the Chief of Chaplains' office guidance on a second masters or doctoral program (and when best to strategically pursue them) in relation to career development, etc.”
- “The phone app sounds like a great idea! Just found out about the monthly JO newsletter and love it.”
- “Please feel free to have my name and contact information. I am new to the Chaplain Corps, I am currently assigned to Corry Station Chapel at Pensacola, Fl. I love my job, for the purpose of helping and caring for people with what truly matters to whom it matters. I am a prior enlisted submarine sailor which is neat having this opportunity to minister to a community, such as the military I truly love. My family and I enjoy all the blessings of serving in the military. I would like to continue doing this as long as I am able to. So I truly welcome talking with other Chaplains about their experiences and helpful ideas that may enhance the ministry I have been called to. Therefore I would like to provide you with my contact so that I may stay connected in anyway with this professional organization. Thanks for all you do.”



# DEAD RECKONING



U.S. Navy photo/released

## WELCOME TO DEAD RECKONING

I am not sure what went through your mind when you received a newsletter with the title "Dead Reckoning." It certainly sounds ominous and having no relation to the Chaplain Corps; I assure you, there is a connection. To start with allow me to define the term "dead reckoning." It is the navigational process of calculating one's current location by using a previously determined position and then advancing that position based upon speed and time. It is crucial in navigation to do this correctly based off sailing directions and charts so that the ship sails in the right direction and away from underwater hazards. Therefore, alignment to this guidance is critical for the well being and safety of the crew.

The principle applies with our community as well. As a Chaplain Corps, we have received "sailing directions and charts" from the Chief of Chaplains to help us navigate the waters of institutional ministry in the Navy. With this in mind, Chaplain Kibben has encouraged me to reach out to you, peer to peer, to provide you with quarterly updates/information that may be of encouragement to you and help keep you on course with guidance from the her office.

While we have great mentors in the Chaplain Corps we can turn to in times of need, often we may find ourselves in

situations in which we need talking points or guidance when our supervisor or "sea daddy" is not immediately accessible. Fortunately, there are great tools through the Chief of Chaplains office that are available to help you stay on the right course.

One such tool you should have received recently is the FY16 annual guidance from the Chief of Chaplains. It is highly encouraged that you familiarize yourself with this guidance as it serves as our community's sailing directions. Using this guidance ensures that we all are moving in the same direction as each one of us ministers to those we have been privileged to serve.

Chaplain Kibben would also like to know the effectiveness of the tools utilized to communicate information to you. At your convenience, can you complete the following ICE survey to provide us your feedback? [Strategic Communications](#)

Thank you for all you are doing to inspire hope and strengthen the spiritual well being of service members in the sea services through the delivery and coordination of effective religious ministry at sea and ashore. I look forward to interacting with you in the future as we fulfill our common calling to serve.

-LT Jason Ragain, CHC, USN  
Flag Aide to the Chief of Chaplains

## HAPPY NEW YEAR!

### WINTER 2016

#### In this issue:

- Message from the Detailer, Chaplain Dinkins (p. 2)
- Enriching our People (p. 2)
- Best Practices (p. 3)
- Myth Busters (p. 3)
- So What Matters? (p. 4)
- Maturing PNC (p. 4)

**"Where it matters;  
when it matters;  
with what matters."**



Photo taken by LT Ragain

RADM Kibben participating in deckplate ministry on board the USS SAN DIEGO.



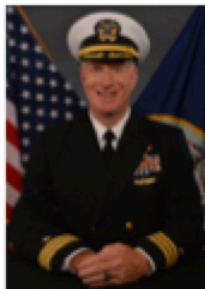
To obtain the latest guidance regarding Professional Naval Chaplaincy or issues pertaining to our profession, please visit our Chaplain Corps page on milBook to access the following great resources:

- Communications Playbook
- Alpha Roster
- Introductory Guide to Counseling
- DOD IG Report on Rights of Conscience
- The Art of Naval Chaplaincy
- Letters from the Chief of Chaplains
- Chaplain Corps Command/Unit Locator

Website: [www.milsuite.mil](http://www.milsuite.mil)

## MESSAGE FROM THE DETAILER

CDR David Dinkins, CHC, USN



I started one of my first mornings detailing with a devotional that reminded me the common formative story for Islam, Judaism, and Christianity is one of leaving everything to follow God's call to an unknown place.

Have you ever been to Millington, Tennessee? Please join me in lamenting the innumerable ways unknown places grind against our strong desires to settle into niches and our deep wants to get comfortably nested into particular locales and familiar domains. More importantly please join your detailers, and the long ranks of the faithful throughout the ages, by embracing those spiritually-enhancing journeys to those unknown places, over the horizon challenges, and plentiful opportunities for dynamic personal and

professional growth. Our institutional calling within our vocational calling requires this kind of rigid and sustained flexibility. The health of our Corps depends on each of us being ready and willing to move about and embrace the unknowns. One known that you can count on is that your detailers and order writer are here to strengthen the Corps as we attend to your career. I look forward to assisting you in your journeys to those unknown places where your career progression, skill sets, and the needs of our Chaplain Corps intersect. Till then sustain that superior performance, hit the gym, get your qualifications, knock out JPME, maintain your records, and attend our Navy Chaplain School and Center's intermediate and advanced courses.

Be Faithful,  
Chaplain Dave Dinkins  
(901) 874-3995

## ENRICHING OUR PEOPLE

Serving our people is our #1 priority. We are "where it matters, when it matters, with what matters" to enrich the religious and spiritual lives of our people and to help them as they develop their own faith identity. We are tasked with providing the highest level of service to our Sailors, Marines, Coast Guardsmen, and their families and that remains our goal. FY16 tasks for this goal include:

- Provide religious needs assessments required by DON policy to inform command religious programs and quantify religious and pastoral care needs for members of the naval service, authorized civilians, and their families.
- Leverage the wealth of chaplain and Religious Program Specialists (RP) expertise through various working groups and Communities of Interest (COI) to strengthen moral and ethical foundations of our people and create a sense of community. This includes integrating religious ministry support between operational and shore commands and responding to stakeholder demands with products which reflect CHC cultural competencies in pastoral care.

\*For more, see the FY16 Annual Guidance found in the [Playbook](#).

## ON THE SHOULDER OF GIANTS...

### CHAPLAIN CORPS HISTORY

- Established Nov. 28, 1775, following the establishment of the United States Navy on October 13, 1775 and the United States Marine Corps on November 10, 1775:

The second article of Navy Regulations is adopted. It states the following: "The Commanders of the ships of the thirteen United Colonies are to take care that divine services be performed twice a day on board, and a sermon preached on Sundays, unless bad weather or other extraordinary accidents prevent." Although chaplains are not specifically mentioned in the article, the reference to a sermon implies that Congress intended that there should be an ordained clergyman on board.

- Navy Chaplaincy predates the Dept. of the Navy which was founded on April 30, 1798.
- October 1778: Reverend Benjamin Balch, the first chaplain known to have served in the Continental Navy, reports aboard frigate *Boston*.



USS BOSTON



## DATES TO REMEMBER

### PDTW/PDTC Dates

The first date reflects PDTW; the following three days are reserved for PDTC.

2016 THEME: Ethics

11-14 JAN: NB San Diego, CA

25-28 JAN: NAS Pensacola, FL

08-11 FEB: JEB Little Creek-Fort Story, VA

22-25 FEB: Camp Pendleton, CA

07-10 MAR: Camp Lejeune, NC

29 MAR-01 APR: NAS JAX, FL

11-14 APR: Pearl Harbor, HI

25-28 APR: MCAS Miramar, CA

16-19 MAY: Camp Butler, Okinawa

06-09 JUN: NSA Naples, Italy

27-30 JUN: NB Kitsap, WA

11-14 JUL: NS Norfolk, VA

Please visit NKO for registration information.

### Awareness/Cultural Theme

JAN-Martin Luther King JR

FEB-African American History

### Professional Dates

18 JAN-Martin Luther King JR Day Observed

31 JAN-O3 FITREPS Due

15 FEB-President's Day

28 FEB-O2 FITREPS Due

15 MAR-E5 Evals

## Tools for Our Trade

### *Best Practices for Effective Ministry*

One of the major purposes for Dead Reckoning is to pass on tools and best practices that may be of help in the effective implementation of ministry.

When we first enter the Chaplain Corps, most of us are proficient in the provision of ministry and care for the service members in our commands. Typically the core capabilities of facilitation and advisement are the areas that need more growth. As a junior chaplain, I am attuned to tools that help me grow in these areas.

During a recent visit to the USS CARL VINSON, the Religious Ministry Team passed on a one page document to Chaplain Kibben that provided an overview of the Command Religious Program as it relates to the Strategic Ministry Plan and the CO's intent. The Command Chaplain, Chaplain Thames, used this document when briefing the CO on how the CRP would be implemented on board the carrier. Specifically, he outlined how his team would fulfill their mission and meet their commander's intent by the principles outlined in the Chief of Chaplains' annual guidance: enriching the people, engaging with leadership, and enhancing our chaplain profession. He then outlined how these priorities would be executed through the four core capabilities. Many thanks to the USS CARL VINSON CRMD for this best practice for effective advisement.

If you have come across tools or best practices that you would like to share with your fellow junior officers, please email them to:

navychaplaincorps@gmail.com



LT Monya Stubbs, Command Chaplain on USS COWPENS, greets RADM Kibben during a recent visit in San Diego.

## MYTHBUSTERS

**True or False: JPME Phase 1 is a necessary AQD for O3 Chaplains to be competitive for promotion to O4.**

**FALSE:** There is a belief among many of our peers that JPME Phase 1 is a necessary breakout AQD to promote to O4. However, looking at the promotion numbers from FY15, only 17% of chaplains promoted to O4 had JPME Phase 1. The same number who had the qualification failed to select.

Is JPME important? Yes. JPME is a great tool to obtain later in your career in order to learn the language of the institution. In fact, there is a closer correlation to possessing the qualification and promoting to O5 and O6. However, as a LT, the Chief of Chaplains and the promotion board are more concerned that you learn what it means to excel as a chaplain rather than spending much of your time working on the qualification.



U.S. Navy photo/released



For 240 years, Navy chaplains have been *where it matters, when it matters, with what matters* to ensure our people are able to practice and grow in their faith, regardless of where the Navy, Marine Corps and Coast Guard send them. Even in the midst of a generation that seems increasingly distant from matters of religion and faith, chaplains are there to remind our Sailors, Marines, Coast Guardsmen, and their families, of the love of God

## "So What Matters?"

## RADM Margaret Kibben, Chief of Chaplains

and to support them as they develop their own faith identity.

We bring a message of hope, to those who are hopeless, a message of caring, when the last thing they feel is cared for. We bring a sense of comfort, when everything around them is beyond uncomfortable; it's painful and even heart wrenching. We bring a message of love.

Throughout our history there are countless stories of heroism and life-changing ministry interwoven into the fabric of our Chaplain Corps. ... Chaplains who understood not just the concept of being *where it matters, when it matters*, but the value of bringing *what matters*.

These are not things you learn in seminary. A lot of it is intuition. But even intuition is just too human. There is a

divine element to all we do, and we have to remain attuned to how and where the Spirit directs each of us in these moments.

We are reminded that *what matters* is us living our call and allowing God's Holy Spirit to live through us as we tend to those people who need what we bring so desperately.

I thank each one of you for responding to the call to serve as a Navy chaplain. Each of you has heard a calling to this vocation in your own way.

Thank you for answering the call to serve and thank you for your enduring commitment to enrich the spiritual lives of our people, to *engage* with leadership and to *enhance* our professional competencies.

May God continue to bless your ministry and your families whose support enables you to deliver professional religious ministry to our people, where it matters, when it matters, with what matters.

\*Excerpts from the 2015 CHC 240<sup>th</sup> Anniversary speech

To watch this year's video message, please click the following link:

[CHC 240th Anniversary Message](#)



Four years ago, the Secretary of the Navy released SECNAVINST 5351.1 which established the requirements and principles associated with Professional Naval Chaplaincy. While the instruction outlines these expectations in writing, it is our job as chaplains to intentionally pursue maturation as a profession.

## "Maturing PNC"

## RDML Brent Scott, Deputy Chief of Chaplains

As a profession, military chaplaincy fully embodies four characteristics that define it as such.

First, professions uphold an ethic; an ethos. Being a chaplain is not merely about what we do but also about who we are. As we practice the art of chaplaincy, we do so with a spirit of dignity and respect that flows out of our good character.

Secondly, a profession provides a unique service to the whole. Chaplains are meaning-makers. In the naval institution, chaplains bring messages of hope to the hopeless, faith to the faithless, and purpose to those in crisis.

Professions also have a quality of "corporate-ness." This means that we are accountable to one another and to the institution. There is a responsibility that we have to one another to cultivate a sense of belongingness and to help each other grow and develop as professional naval chaplains.

Finally, professions uphold a body of expertise. Chaplains should pursue growth as religious ministry professionals and staff officers through continuing education of our faith tradition and the military institution. To be effective professionals, it is imperative we become bilingual, in that we are able to speak the languages of ministry and the institution.

As we embrace these four characteristics, the end result is not only a maturing PNC but most importantly effective religious ministry to the people we have been called to serve.

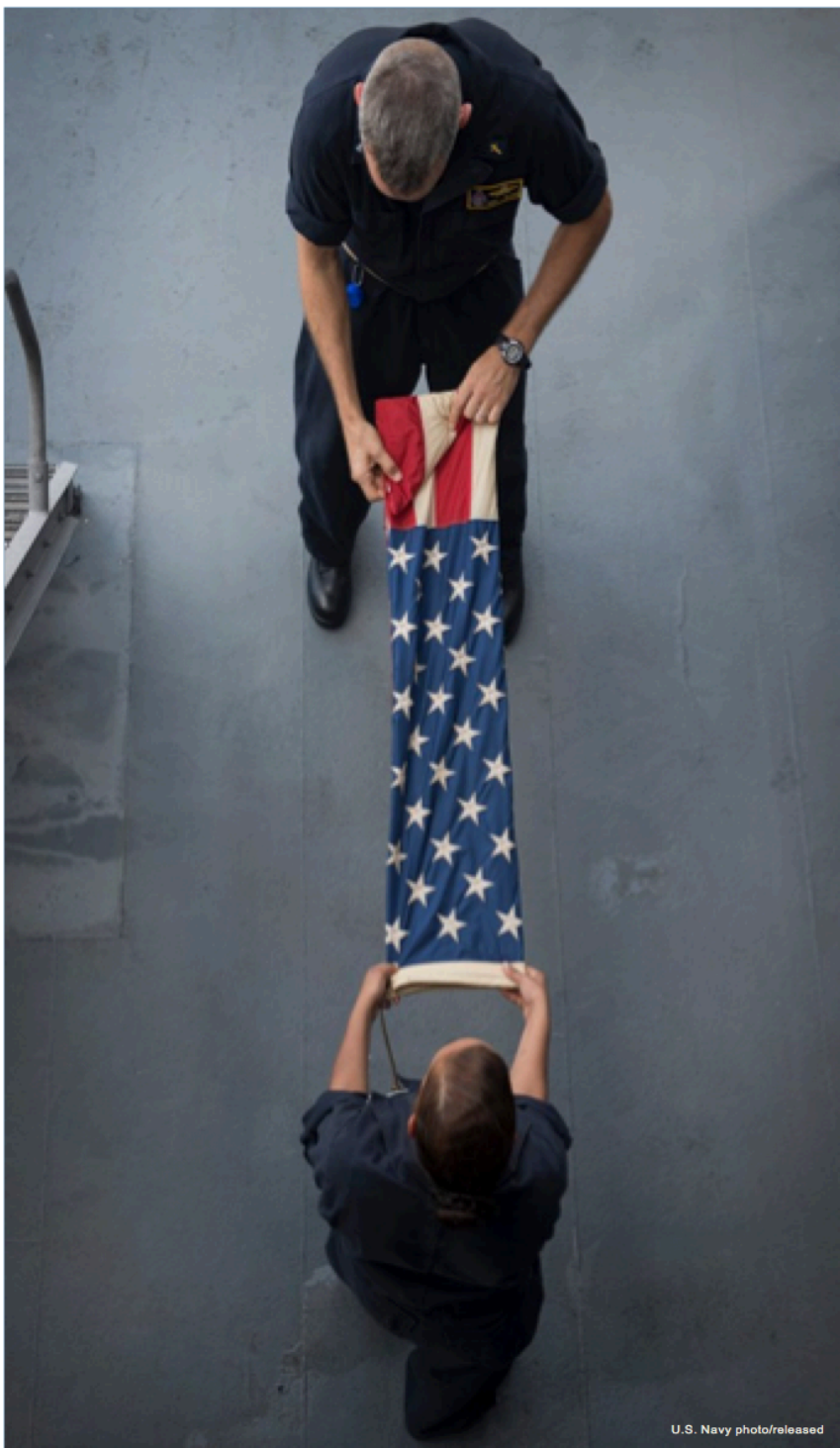
\*To hear the full talk on Maturing PNC from this year's Senior Leadership Symposium, please click on the following link:

[Maturing PNC](#)





# DEAD RECKONING



U.S. Navy photo/released

**MAY-AUGUST 2016**

**In this issue:**

- *Cpl Harton and Chaplain Capodanno (p. 2)*
- *Engaging our Leadership (p. 2)*
- *GTMO Faith (p. 3)*
- *The Detailing Process (p. 4)*
- *Mythbusters: Dead end billets (p. 4)*
- *Remarks from the Flags (p. 5)*

## Strategic Communication

—LT Jason Ragain, CHC, USN

I want to thank you for the great feedback received from the first edition of Dead Reckoning. As indicated by your emails and survey responses, good communication is essential for us as a corps so that we can deliver the very best collective ministry to service members and their families. The key word is collective. Your constructive feedback has been very helpful in identifying areas where communication can be more effective and transparent.

As indicated from your responses, MilBook has been a good tool for some of you to receive information from the Chief of Chaplains' office, as well as a venue for professional collaboration. However, some junior chaplains have been hesitant to participate in these forums for various reasons; one being the reality that the page is identified with the Chief of Chaplains. This may have deterred some from participating in conversations, unsure if they are allowed to post thoughts; others may be afraid their opinions may get them in hot water with senior leadership. While it is understood why this hesitancy exists, the fact remains that we have the need and the technology to grow together for ministry collaboration.

(Continued on page 3)

***"Where it matters; when it matters; with what matters."***



To obtain the latest guidance regarding Professional Naval Chaplaincy or issues pertaining to our profession, please visit our Chaplain Corps page on milBook to access the following great resources:

- Communications Playbook
- Alpha Roster
- Introductory Guide to Counseling
- DOD IG Report on Rights of Conscience
- The Art of Naval Chaplaincy
- Letters from the Chief of Chaplains
- Chaplain Corps Command/Unit Locator

Website: [www.milsuite.mil](http://www.milsuite.mil)

The Naval Chaplaincy School Center also has a milBook site. Information regarding PDTC can be accessed on the NCSC page.

[NCSC milBook Site](#)

## ENGAGE WITH LEADERSHIP

We are uniquely positioned to be a moral voice in the commander's circle yet much of our engagement with leadership is relationship-driven. To build those relationships effectively through our advisement, we need to translate what we know and observe into a language commanders understand. Metrics add valuable context that reinforces our observations and informs our recommendations to enhance the spiritual welfare of our people and the command climate. FY16 tasks for this goal include:

- Proactively engage and advise leaders on morals and ethics, the spiritual welfare of our people, and the command climate.
- Complete, revise and implement CHC policies to support comprehensive and professional advice:
  - SECNAVINST 7010.6A: Religious Offering Fund
  - SECNAVINST 1730.8C: Accommodation Of Religious Practices (*pending an OSD decision on pre-accession and blanket waivers*)
  - MILPERSMAN 1730-010: Use Of Lay Leaders In Religious Services

**\*For more, see the FY16 Annual Guidance found in the Playbook.**

## ON THE SHOULDER OF GIANTS...

LT VINCENT CAPODANNO, CHC, USNR



U.S. Navy photo/released

Chaplain Vincent Capodanno epitomized what it meant to bring what matters to those whom he ministered while in Vietnam. Cpl Raymond Harton, one of the last Marines to see Capodanno alive, described Chaplain Capodanno this way:

"One minute around him was like a whole year of services, like being in church...the way he looked...his eyes...the compassion in his voice...he had a lot of cigarettes, too. He could always be counted on to have a pack for the Marines."

On the day Capodanno died, Cpl Harton recalled that the Northern Vietnamese Army "were all over us. I just knew I was going to die so I prayed to God to make it easy on my mother."

"I said a 'Hail Mary' and closed my eyes and it wasn't long before someone touched me on my bad arm and shoulder and I opened my eyes and it was him."

"When he spoke, there was no war...everything was like a dream...no pain in my arm...no fear in my mind..."

"I remember he reached down with his good hand and put it behind my neck and got on his knees and blessed me and said "Stay calm, Marine, God is with us."

"It was a feeling I wish you could put into a bottle and save and show it on television, on screen, the feeling that God put on me that minute or so....I just knew I was going to live."

~Excerpt from Chaplain Kibben's 240<sup>th</sup> CHC Anniversary speech



U.S. Navy photo/released



## DATES TO REMEMBER

### PDTW/PDTC Dates

The first date reflects PDTW;  
the following three days are  
reserved for PDTC.

2016 THEME: Ethics

16-19 MAY: Camp Butler,  
Okinawa

06-09 JUN: NSA Naples, Italy

27-30 JUN: NB Kitsap, WA

11-14 JUL: NS Norfolk, VA

Please visit the [NCSC MilBook](#)  
Suite for site information.

### Awareness/Cultural Theme

**MAY**- Military Appreciation  
Month /Asian/Pacific American  
Heritage/Holocaust  
Remembrance

**JUN**- PTSD Awareness Month/  
LGBT Pride

**AUG**-Women's Equality

### Professional Dates

15 MAY-E6 Midterms

21 MAY-Armed Forces Day

30 MAY-Memorial Day

14 JUN-Army Birthday

15 JUN-E4 Evals Due

4 JUL-Independence Day

29 JUL-ARMY CHC Birthday

31 JUL-O6 FITREPS & E1-3 Evals

04 AUG-Coast Guard Birthday

07 AUG-Purple Heart Day

29 AUG-USMC Forces Reserve  
Birthday



LT Mike Wise, CHC, USN

Can I share one of the best kept secrets about Guantanamo Bay? It is my opinion that you would be hard pressed to find a more diverse or more dynamic community of faith around the world in less than 45 square miles of land!

What a blessing and wonderful opportunity to serve here at "such a time as this" as a Navy Chaplain! While most of the news that emanates from here concerns detainee operations, I want to share with our community (Chaplain Corps) the "rest of the story".

At the Naval Station Guantanamo Bay Chapel, we have 12 different communities of faith currently practicing. Whether Catholic or Protestant, Liturgical or Pentecostal, Mormon or Seventh Day Adventist, Muslim or Jewish, Jamaican or Filipino, we presently have over 50 different worship services or religious meetings weekly serving well over 1000 souls at our complex.

With a relatively small staff (two Chaplains & two RP's), we are fortunate to be able to serve a very diverse community made up of all the branches. On a typical Sunday in the service I lead (called "1100 Church"), I will have all of the armed forces represented (Navy, Marine Corps, Army, Air Force, & Coast Guard) as well as a host of contractors and dependents. What a special place!

## Strategic Communication in the CHC (Continued from Page 1)



Chaplain Kibben presenting Christianne's gift at her Farewell Lunch

With these concerns in mind and knowing that junior chaplains want to connect with their peers, another resource is now available for you to meet these needs. Dead Reckoning is now an 02-03 only group on Milbook. The purpose of this resource is to encourage professional discussion, share work product, and network with other junior chaplains.

(To sign up for this voluntary resource, please see page 4.) On a different note, I would be remiss not to recognize the great work Christianne Witten has done in communications. She has told our story extremely well and has been a wonderful advocate for our corps. We wish her well as she moves on to her new assignment with NAVSEA.



## The Detailing Process

**CDR David Dinkins, CHC, USN**  
**Chaplain Corps Detailer**

The detailing process is simple and transparent.

**Step 1** - 13 months, or 18 months if your spouse is on Active Duty or your family is enrolled in the Exceptional Family Member Program (EFMP), from your projected rotation date (PRD) you should send an e-mail to me at [david.dinkins@navy.mil](mailto:david.dinkins@navy.mil).

Please include the preference sheet available on MilBook or just include your preferences (geographic, duty type, and particular billet choices) in the text.

**Step 2** - Once I receive your e-mail I'll send you a calendar invite to call me at 901-874-3995 the following month at set time (Central Standard Time).

**Step 3** - This will allow me to do two things. First, I'll take a look at your official Officer Photograph (smile!), Officer Summary Record (OSR), Performance Summary Record (PSR), and your billet history. Often times I'll dive into your FitRep narratives to find how your Reporting Seniors are documenting your performance. Second, I'll give the billet list a deep dive to find which available billets will keep you competitive. As a rule of thumb I'm trying to ensure your first 3 billets include Fleet Marine Force, blue operational, and shore assignments. My goal is to get you deployed no less than once at every rank.

**Step 4** - Next I'll send you an e-mail, with annotated OSR and PSR attached, with "Barney Style" records management instructions and notes regarding how your record compares to your peers. From this e-mail you should be able to expedite getting your record up-to-date and ready for boards. Records management mantra, "The key is sending the right documents to the right places in the right formats." In the body of this document you'll find no less than 1 and sometimes as many as 3 billet options that will keep your career tracking, prepare you for greater responsibility, meet the needs of the Navy, and support the health of our Corps.

**Step 5** - Remember that calendar invite? Call me at the appointed time and we'll have a very informed conversation regarding your next set of orders. You can call from home, office, or sea and spouses are welcome to join us. The process is simple, transparent, and fair. By the time you call you should be ready to choose one of my billet suggestions. With the exception of only a handful of nominative billets, I'll get your orders started the day you call.

Where are your orders? Navy message traffic (Defense Message System) will send your orders to your command (I hope you're already reading these messages). You can also find them on NSIPS. If your command does not have your orders and you cannot find them on NSIPS I don't have a copy. Like you, I'm waiting for your orders to release.

When can you expect orders? For now Navy Personnel Command (NPC) is releasing orders around 120 days from detaching your present command. What is the hold up? Waiting on funding. Orders are generally funded by priority, OCONUS and operational assignments release before CONUS and shore assignments.

Be Faithful,  
Chaplain Dave Dinkins  
(901) 874-3995

## Mythbusters

**TRUE or FALSE? There are dead end assignments in the CHC that if assigned will guarantee one to fail to select to LCDR.**



**FALSE**-A major concern some chaplains have regarding particular duty locations is the impact that assignment may have on one's chances to promote to LCDR. While some

assignments have had the perception as "dead end" assignments, the reality is that the recent reduction in billets and the intensity of work that minimization has created means that every assignment is crucial to executing our mission. There are no dead end billets in the Chaplain Corps.

Rather, one should look at the overall diversity of assignments as an O3. On average, most LTs are being screened for LCDR during their third tour. It would behoove junior chaplains to look to serve in at least one operational assignment and experience a variety of ministry experiences among the three branches of service. A diversity of experiences will only go so far, however. It is important that we never approach an assignment as a parking lot, in which we are biding our time waiting for the next "great" assignment. Rather we should "bloom where we are planted", continuing to grow as a chaplain and staff officer. After all, promotion is not a reward for what we have done or where we have been but rather the entrusting of leadership authority based off one's track record in the previous rank.



### NEW J.O. CHAPLAIN MILBOOK SUITE!

An 02-03 MilBook group has been launched to serve as a voluntary venue for discussion, professional collaboration, and community building among the CHC's Junior Officer community. The site will serve as a venue to share best practices and informally dialogue about institutional ministry. All junior officer chaplains are welcome to join. Please visit the link below for more details.

Website: [www.milsuite.mil](http://www.milsuite.mil)





## "Every Chaplain a Recruiter"

RADM Margaret Kibben, Chief of Chaplains

Without a doubt our call to serve as Navy chaplains is a privilege—one that should attract dedicated men and women who seek to support the free exercise of religion within the Sea Services. From the decks of carriers, destroyers and amphibious ships at sea, to the battlefield, to naval hospitals, to Coast Guard cutters and stations, chaplains have been present with our warfighters and their families to provide and facilitate support for their religious needs. We have a story to tell and I encourage you to

talk with members of your religious organization about the unique opportunity we have been given to deliver religious ministry and pastoral care to members of the seas services. Perhaps your sea stories may help them discern their call to Navy chaplaincy.

Whether you are in your initial months in the Navy or have served nearly thirty years, we have a responsibility to share our story to recruit the next generation of chaplains. As you have opportunity, connect with your seminaries, ministry consortiums, places of worship, etc to share with them the amazing ministry that takes place in the Navy. To aide your conversations, you may want to use the following guidance on accessions I shared with your endorsers a few months ago:

The process to become a Navy Chaplain is very competitive with only 60% of those interviewed selected

for service. Our standards are purposefully set high to ensure we access the very best religious ministry professional to provide for the spiritual needs of our nation's greatest resource: our Sailors, Marines, Coast Guardsmen and their families.

With the majority of our new accessions being assigned to operational deploying billets, the Navy is looking for individuals with the knowledge, skills, abilities, and experience to provide professional religious ministry on Day one. Therefore we want to ensure that they have honed their pastoral identity prior to coming on active duty. With this in mind, applicants for Navy chaplaincy should possess the following:

- Received a Masters degree (min of 72 hours, 2/3rds must be in residence) at an accredited institution.

- Have two years of full-time professional pastoral experience, after completion of the graduate degree.
- Fulltime graduate students may want to consider the CCPO program. They must maintain at least a 3.0 GPA, 2/3rds of courses must be in residence, have 2 years post degree professional experience, and participate in at least 1 OJT.

Thank you in advance for sharing your experiences and your story serving God and His people in the Sea Services.



## "Time Matters"

RDML Brent Scott, Deputy Chief of Chaplains

Time is a strange gift. To those who understand "time", it means more than the tic of a clock or the sequence of dates assigned to a calendar. There is such a thing as God's time or the right time, a God-constructed opening that beckons our participation and for a purpose beyond one's self. It's a particular moment in time that if seized, becomes the right time.

Most recall the Esther story from the Hebrew Scriptures. Though she was but a diminished, unpolished orphan girl, Esther's uncle saw in her something of royal potential.

Mordechai recognized a God given plan, purpose, and moment in life for Esther and he was willing to stop and encourage her with these words, "Who knows whether you have been raised up for such a time as this?"

Those words sank deep into her heart to inspire hope and instill purpose in the life of that young queen.

Chaplains, let me encourage you; now is your time!

Be intentional and use your relationships or positions of influence to raise possibilities in others.

Encourage colleagues through thoughtful actions and words of inspiration. Take the time to be a Mordechai to the Esther's who come across your path. Capture the moments to make life long impacts. RMTs, time matters!

Let's work together to recognize and use it to inspire. Through this process we will mature our Chaplain Corps, benefiting the Marines and Sailors we serve in strange and awesome ways.



# DEAD RECKONING



U.S. Navy photo/released

## SEPTEMBER-DECEMBER 2016

### In this issue:

- The Design for Maintaining Maritime Superiority and the Chaplain-p 1
- Contextual Chaplaincy-p 2
- On the Shoulders of Giants-p 2
- Information on ILC-p 3
- Promotion Board Take Aways-p 4
- Mythbusters-p 4
- Leading RPs-p 5
- Messages from the Flags-p 6

### CNO's DESIGN FOR MAINTAINING MARITIME SUPERIORITY AND THE CHAPLAIN

LT James C. Ragain, CHC, USN

In January 2016, CNO John Richardson published his *Design for Maintaining Maritime Superiority* describing the Navy's goal to grow and maintain "a Naval Force that produces leaders and teams who learn and adapt to achieve maximum possible performance, and who achieve and maintain high standards to be ready for decisive operations and combat."

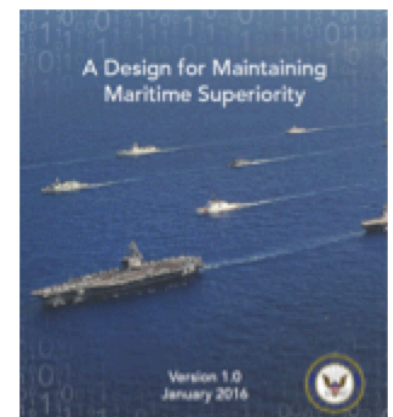
In this guidance, the Admiral examines the strategic environment the Navy finds itself in order to execute its mission. Three forces (increased traffic at sea, the rise of the global information system, and the increasing rate of technological creation and adoption) have energized accelerated globalization and are quickly changing the environment in which the Navy must operate. Further, these forces have profound implications as our adversaries are looking to exploit them against us. Therefore the Navy must reexamine its approach in a world that is quickly changing and at the same time not abandon the fundamental constants of war fighting.

Since the pace of these changes are very fast and the scope of many of the world's problems complex, the CNO elected to publish guidance that is capable to change in this uncertain global environment. With this in mind, the *Design* describes how the Navy has moved towards decentralized operations guided by commander's intent. In this operational environment, subordinate leaders are entrusted to make the right decisions at the right time that reflect the Navy core values of *Honor, Courage, and Commitment*. To ensure consistency of these decisions and alignment with the priorities of the CNO and the Navy, Admiral Richardson unveiled four core attributes (*integrity, accountability, initiative, and toughness*) to serve as "guiding criteria" for leaders' decisions and actions. From a Chaplain Corps perspective, chaplains can address and support all four of these areas in a command, influencing leaders to make ethical decisions in alignment with these attributes.

The CNO also outlined his four lines of effort (distinguished by colors so as not to make one a priority over another) in the execution of this design, which focus on *war fighting, learning faster, strengthening the Navy team, and building global partnerships*. Chaplains can

specifically lead in the efforts to learn faster and strengthen the Navy team. These areas are people centric as they focus on the intellectual, spiritual, and emotional growth of the individual sailor.

The Chief of Chaplains ensures alignment to this design by providing annual guidance to the Chaplain Corps. This document outlines goals for institutional ministry that, when executed well, meet the CNO's intent for the delivery of religious ministry. Her next annual guidance will be released in late September/early October.



To read the *Design*, please click [here](#)

**"Where it matters; when it matters; with what matters."**



## Contextual Chaplaincy

LT Roy Fondren, CHC, U.S. Navy  
NAS Whiting Field

As Staff Chaplain of NAS Whiting Field, God's graced me with the blessing of providing "contextual chaplaincy" in the form of flight time with instructors and student naval aviators. As a Marine veteran and new chaplain, my heart's truest desire was to practically relate to the people God's called me to serve! Having articulated that notion to the Commodore, he afforded me the chance to complete the requirements of Aviation Preflight Indoctrination that would qualify me to experience the stresses, struggles, challenges, joys, successes, and assorted dynamics that my people experience firsthand. That blessing has literally allowed my deckplate ministry to "take off!"

When I walk through the squadron spaces or fly, I'm not only living out a God-given dream but I have the opportunity to love on my command made up of instructors, students, enlisted air crewmen, paraloft maintainers, civilian personnel, maintenance contractors, ground linemen, air traffic controllers working the flight tower, crash and rescue crews and many others! And truly, when people "SEE" and are greeted by the chaplain on the front lines with them, they are more apt to share heart stresses and successes. Apart from taking care of my staff, I absolutely do my best to keep the lights in my office off! I want to be where my people are and, truth be told, the comparative chapel foot traffic is light so I passionately serve from my office when the occasions arise... but when I study Jesus' ministry in the Christian Scriptures, I see LOTS of "deck-plate ministry" to provide "contextual chaplaincy" if I may use such language. Additionally, we find the Apostle Paul using servant language in 1 Corinthians 9:22-23, 'I've made myself a servant for all people so that I may bless some as a participant of the gospel.' Those examples are motivating and are ones I try to mimic!

My prayerful hope and self-challenge is that I strive daily in the grace of God to provide contextual chaplaincy to the commands to which I've been called to serve! We need to meet our people where they are, experience what they experience, and serve them how they need to best be served and that CANNOT be done without contextual relatability! I encourage you to embrace this approach to chaplain ministry. By God's grace, how might YOU best humbly and hungrily champion your calling of contextual chaplaincy?



Photo courtesy of Chaplain Roy Fondren  
Chaplain Fondren is farthest to the left.

## ON THE SHOULDERS OF GIANTS

Captain Bryan J. Weaver, CHC, USN



1955-2016

Chaplain Bryan Weaver served on active duty for 30 years, 5 months; 21 years of which were with the United States Marine Corps. He was a graduate of Taylor University, Reformed Theological Seminary, and Trinity Evangelical Divinity School. General James Amos, his Commanding Officer while deployed to Iraq and later the 35th Commandant of the Marine Corps, nicknamed Chaplain Weaver "Battle Chaps" for crawling from "fighting hole to fighting hole" encouraging Marines and in the process teaching NCOs about relational leadership.

Chaplain Weaver described the critical role chaplains serve in commands. He stated "when a chaplain goes out to a forward operating base or the front lines, the morale increases. We bring a sense of hope and stability to the Marines. It really encourages the Marines ... it provides a sense of home (to them). It's important to be seen, not holed up behind a desk somewhere. It's leadership by example. I subscribe to MBWA - ministry by walking about. Men and women need encouragement. They feed off of that. Life out there is hard. A chaplain brings intangibles to the table - enthusiasm, attitude, spirituality. You can't put your hand on it, but you know when it's present."

Chaplain Weaver died on April 2, 2016 in Beaufort, SC. He leaves behind his wife Shelly and three sons: Grant, Kurt, and Trent.

Source: Release from the Orthodox Presbyterian Church regarding the death of Captain Bryan Weaver.



U.S. Navy photo/released

## DATES TO REMEMBER

### Awareness/Cultural Theme

**September**-Suicide Prevention:  
"One Small Act Can Save a Life"

**15 SEP-15 OCT**-Hispanic Heritage

**October**- National Disability  
Employment Awareness

**November**-National American  
Indian Heritage

### Professional Dates

15 SEP-E5 Midterms

30 SEP-E7/E8 FITREPS Due

10 OCT-Columbus Day

13 OCT-Navy Birthday

10 NOV-USMC Birthday

11 NOV-Veterans Day

24 NOV-Thanksgiving Day

28 NOV-Chaplain Corps  
Anniversary

30 NOV-E6 Evals Due

07 DEC-75<sup>th</sup> Pearl Harbor  
Observance

15 DEC-E4 Midterms

26 DEC-Christmas Day\*-(25 DEC  
falls on Sunday)



**Chaplain Scott Cauble**  
Course Instructor

ILC-Intermediate Leadership Course  
LCDR Scott Cauble, CHC, USN

All of us have made transitions of one form or another. Whether it was the move from middle to high school, civilian to military life, or ship to shore, the reality of a transition is that it often brings higher, or at least different, expectations. Promoting from LT to LCDR is one such transition which sets off a chain of events that demands we step up our game with regards to leadership skills, knowledge of our corps, and the ability to manage. Thankfully, the Intermediate Leadership Course (ILC) at the Naval Chaplaincy School and Center (NCSC) aids in developing and honing these professional skills. At the ILC, you will join a cohort of your peers to work through the topics of our core capabilities, management of personnel and facilities, and the art of leadership.

So for a quick question and answer:

- Who may attend? LCDR's or LT's who have been selected for promotion.
- What is the course comprised of? It is six weeks of on-line training followed by two weeks of training in-residence at NCSC. It covers the themes mentioned above in a variety of ways: writing, developing briefings, and discussion.
- How much time will I need to allocate? Recent classes have averaged from 8 to 12 hours per week in completing on-line coursework.
- When are classes? The final class of 2016 is 12 September to 04 November. Seats are still available. There are also three classes in 2017:
  - o 16 January through 10 March
  - o 01 May through 23 June
  - o 07 August through 29 September
- How do I register? Like most other training courses, it is best if you register through CeTARS or through your command's Training Officer. Failing these primary means of registration, you may contact our registrar at NCSC. You will be asked to provide your email address and your DOD ID number.
- How do I fund attending the course? There are a couple options here. One is to work out funding with your command. Every command has money specially designated for professional training. Since your command will benefit greatly from your participation in the ILC, confidently request financial support. You will need funds for travel, lodging, and per diem. Another option is to speak with the Detailer about working in ILC during your PCS move. Several chaplains have recently taken advantage of this option. If the dates seem to line up between attending the ILC and your next move consider discussing this with the Detailer.
- Who do I contact if I have more questions? For more information about attending the ILC you may contact anyone within the Training Department at NCSC. We can be reached at 803-751-8923.





## Take-a-ways from the Promotion Board Process

LT James Ragain, CHC, USN

As the FY17 selection results are released, many of you may be wondering how the whole promotion board process works. The following are key take-aways of that process. A short article on how boards run is located on the Dead Reckoning Milbook site.

1. Every chaplain is ultimately responsible for his or her record. Chaplains should regularly check their OSR, PSR, ODC, OMPF, etc to ensure that their record is up to date (this includes one's official photo). These resources can be accessed at the [BUPERS](#) website. If corrections need to be made, the NPC website includes information on what you can do to update your record: [Records Management](#).
2. Make sure that what you do is documented well. Seek out guidance from your supervisory chaplain or chaplain mentor on how to write effective FitRep narratives. It is essential that the narratives describe not only what you did, but the positive impact it has had on your command.
3. Not all FitRep grades are equal. The board is interested how your scores compare with other LTs that your CO has graded. For example, a 4.5 may not be better than a 4.2. A chaplain who received a 4.5 from a CO whose average score for LTs was 4.87, actually received a worse grade than a chaplain who received a 4.2 from a CO whose average was 4.0.
4. Below zone eligibles are rarely selected for promotion. Below zone reviews do not incur a failure of selection.
5. The precept determines the percentage of those who will be selected based on the number of eligibles in zone. Above and below zone picks are counted in that percentage. Consider the FY17 O5 selection numbers as an example:

Rating	Overall Statistics											
	Above Zone			In Zone			Below Zone			Total		
	Elig	Sel	Per	Elig	Sel	Per	Elig	Sel	Per	Elig	Sel	Per
O5	50	10	20.00	44	21	47.73	65	0	0.00	115	31	26.96
Total	50	10	20.00	44	21	47.73	65	0	0.00	115	31	26.96

The precept authorized a 70% selection rate to the rank of O5. 44 chaplains were in zone for promotion. Of those 44 chaplains, 21 were selected, resulting in a 47.73% selection rate. 10 chaplains were selected above zone, resulting in 31 chaplains being selected to O5. 31 of 44 equals a 70.45% selection rate. Board statistics like those above can be accessed for each grade and fiscal year under the active duty officer boards tabs on the NPC website: [Board Statistics](#).

For more information about the Board Process please visit the [NPC officer boards](#) website.

## Mythbusters

**True/False:** With the elimination of the requirement to display the official photo during promotion selection boards (NAVADMIN 186/16), it is no longer necessary to have an official photograph in an officer's record.

**False:** While the [NAVADMIN 186/16](#) released on 23 AUG 2016 does eliminate the requirement to display an official photograph during promotion selection boards, the requirement to maintain a photo in the official service record still exists. Per the message, the photo was eliminated as adherence to physical standards, military bearing, and service professionalism are already documented in the fitness report. However, official photos will continue to be used in nominative positions and other professional screenings.

For more information on officer photographs, review the [MILPERSMAN 1070-180](#). Photos need to be updated within 90 days of promotion at each rank and are taken in the service khaki uniform. The photo can be submitted to PERS through your local PSD or by mailing it to:

Navy Personnel Command  
PERS-312c  
5720 Integrity Drive  
Millington, TN 38055-3120



### NEW J.O. CHAPLAIN MILBOOK SUITE!

An O2-03 MilBook group has been launched to serve as a voluntary venue for discussion, professional collaboration, and community building among the CHC's Junior Officer community. The site will serve as a venue to share best practices and informally dialogue about institutional ministry. All junior officer chaplains are welcome to join. Please visit the link below for more details.

Website: [www.milsuite.mil](http://www.milsuite.mil)

## Leading RPs

RPCM Eddie Walker, Senior Enlisted Leader

Master Chief Walker is the new Senior Enlisted Leader (SEL) for the RP rating and is currently serving at the Chief of Chaplains office. His vision for the RP rating is for it to become "the premier Navy rating as they lead the way professionally, ethically, and morally". Leading RPs is a new section in Dead Reckoning designed to equip junior chaplains with tools to help their RPs succeed. As a first installment, RPCM provides the following guidance:



As an officer in the United States Navy, you have a responsibility to lead and care for the enlisted personnel under your authority. The following are a few tips to most effectively lead your RP:

- Encourage your RP to be a life-long learner. He or she should be working on Professional Military Education (including Area Wide Trainings) and considering traditional college education programs.
- Ensure that your RP is pursuing the 5 C's: Command Involvement, Career growth and Development, Collateral Duties, College/Education, Community Service. Don't make him or her a desk jockey. Empower your RP by trusting him or her with tasks such as delivering the RMT Brief for Command INDOC, facilitating classes, deck-plating, etc. RPs are much more effective when we are not limited to being a glorified secretary.
- Deck-plate together; don't go out doing visitations by yourself all the time.
- When your RP is not performing up to par, don't ignore it. This won't help them. Make sure you correct things in a timely manner.
- When evaluating an RP on an eval, don't give them an Early Promote if they don't deserve it. Also, If you don't have an RPC/S/M within the Chain of Command find a Chief you trust who can provide mentorship to your RP and assist you in writing the his or her eval.
- I, also, encourage you to be a part of your RPs Career Development Boards. They take place 30 days after reporting, at the 6 month and 1 year marks, and yearly after that.
- Help your RP establish specific and attainable goals for the short and long term and help them accomplish them.

## New Chief of Chaplains Special Assistant of Communications, Mrs. Gloria Colon-Buzatu

This past summer, the Chief of Chaplains office hired a new Special Assistant of Communications, Ms. Gloria Colon-Buzatu. The following are some interview highlights with Gloria to allow you to get to know her better:



**Where are you from?** Tampa, Florida

**What was your last job?** I served as the Public Affairs Specialist and Webmaster at U.S. Army Garrison Stuttgart and U.S. European Command Chaplain's Office from 2008-2012.

**Do you have any military background?** Yes, I am a retired Army Reserve Master Sgt.

**What is your experience in communications?** Defense Information School broadcast journalist, and public affairs officer course graduate with 16 years that included 3 tours with AFN and public affairs.

**What are your goals for your new role?** Increase Navy Chaplain news and information to the Navy, Marine, and Coast Guard communities, and the public at large.

You can reach her at  
[mailto:Gloria.colon-buzatu@navy.mil](mailto:mailto:Gloria.colon-buzatu@navy.mil)

## ENHANCING OUR PROFESSIONALISM

In order to mature Professional Naval Chaplaincy (PNC), professional development must be ongoing. There is a clear interdependence between enhancing our professional competencies, enriching the lives of our people, and engaging with leadership.

Chaplain Kibben affirmed this growth in her recent letter to the corps. She wrote: "Our Communities of Interest and working groups have accomplished great work. It's important to remember that just as you are the chaplain to your command with the responsibility to hone your skills to respond to the challenges of your situations, so it is with the Chaplain Corps at large. We, collectively, are the chaplain to the Navy, Marine Corps, and Coast Guard. It is incumbent on us to enhance our own profession as we serve in this dynamic environment. Within our ranks reside some of our richest resources--you. As you participate in the COIs and working groups, your efforts serve to raise the quotient of our professionalism and make us all the more effective in our delivery of religious ministry to our Sailors, Marines, Coast Guardsmen, and their families.





## "Character Development"

RADM Margaret Kibben, Chief of Chaplains

**character** as reflected in our Navy core values of **Honor, Courage, and Commitment**. Competence must be grounded in character; therefore the Navy has turned its focus to character development.

In a message given to Navy Flag officers, the CNO made an incisive point regarding the importance of character. He stated, "words about values, no matter how eloquent, can only go so far. My experience is that, like so many parts of our language, these words have become overused, distorted, and diluted. Our behavior, as an organization and as individuals, must signal our commitment to the values we so often proclaim. As senior leaders, our personal conduct, and the example it sets, are essential to our credibility. To many inside and outside the service, the actual values of the Navy are those

we senior leaders demonstrate through our behavior." While our Navy probably has overvalued competency, the CNO is drawing all of our attention to the undervalued element necessary for success, character.

This emphasis on character is not new. In letters written by John Paul Jones, the Navy hero writes that naval officers "should be the soul of tact, patience, justice, firmness, kindness, and charity and that every commander should keep constantly before him the great truth, that to be well obeyed, he must be perfectly esteemed."

Chaplains, the development of character is well within our swim lane. We are serving in extraordinary times in which our leadership eagerly wants us to be involved in the lives of the Sailors, Marines, and

Coast Guardsmen in their commands. As we care and advise those whom we serve, we should be key advocates of the core attributes in the CNO's design, **integrity, accountability, initiative, and toughness**. Individually and corporately, we have an amazing opportunity to influence the individual and larger Navy, Marine Corps, and Coast Guard communities by taking on our role in character development.



## "Spiritual Fitness Strategy"

RDML Brent Scott, Deputy Chief of Chaplains

USMC leadership develop the Corps in spiritual fitness.

Spiritual fitness is an engagement strategy. It is not a program, but rather a way of engaging the Corps using terms and concepts that often are left out of "leadership talks." I like to say we are "providing a lexicon" for leadership; a hip pocket resource for them to use as they speak with their Marines about the importance of faith, values, and moral living. I believe this applies to the Navy as well.

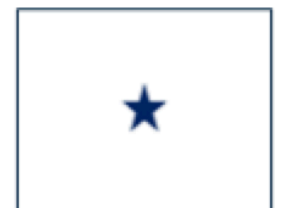
As chaplains, we have been given a tremendous opportunity to engage the sea services in conversations on spiritual fitness. I encourage you to fully engross yourself in discussions with the Sailors and Marines

you serve on this vital topic. Let me recommend a few helpful ways to begin these conversations:

- Regardless of where you serve, you can familiarize yourself with the [Marine Corps Leadership Development website](#) and with the Spiritual Fitness Assessment Tool that can be accessed there.
- Read the book [What It Is Like To Go To War](#) by Karl Marlantes, which is on the Commandant's reading list, and discuss its contents with leaders in your commands. This Marine Vietnam Veteran raises thought provoking questions dealing with spiritual matters, the individual, and war.

- Lastly, use the language of spiritual fitness in your conversations with Marines at all levels. Keep spiritual fitness at the forefront of your mind and that of your commander.

Preach spiritual fitness. Teach spiritual fitness. Find ways to enhance spiritual fitness. Most importantly, live spiritual fitness! This is our moment to do what we do best; take full advantage of it.



Several months ago the Commandant of the Marine Corps directed that the entire Marine Corps would focus on Fitness as a part of their Leadership Development strategy. The intent is to take a holistic approach to the overall well-being of the Marine to include: physical, mental, social, and spiritual fitness. HQMC entrusted chaplains, to take full advantage of their expertise and help

# DEAD RECKONING



## Internal Communications

LT James C. Ragain, CHC, USN

One of the consistent messages Chaplain Kibben passes to Religious Ministry Teams during her visits throughout the Fleet is the importance of internal communications, referring to communication within our Chaplain Corps. According to her assessment, communication in our community is fair at best. Based off the feedback many of you passed on to me a year ago in the ICE survey evaluating the tools used by the Chief of Chaplains office to pass on information, many of you would agree with her assessment. Since the advent of email, we often rely on mass emails to disseminate information from the Chief's office on down to the junior chaplain serving in the Fleet. Many of you who responded to this survey found this to be the most effective way to pass on information. However, those of you who responded to the survey received it via email from your senior chaplain. The method was effective for you, but not for many who are still in the dark regarding Dead Reckoning. While email is an avenue to communicate, I am unconvinced this is the best overall method to pass on information.

Many of you also stated that *milBook* is your go-to source for information from the Chief of Chaplains. There are many great resources on the

website, which the Special Assistant for Communications (SAC) recently reorganized for ease of use. Unfortunately, according to the survey, many chaplains only access it infrequently (i.e. once a month). There might be a correlation with the release of the monthly Alpha roster and the frequency in visits to *milBook* ©.

We can improve in shoring up some of our communication short falls. Chaplain Kibben and I speak often on how "vision leaks"; meaning a leader must continually communicate the same message in order for it to be fully grafted into the tapestry of the Chaplain Corps culture. Our office must do a better job in using the best resources at our disposal to ensure her message reaches you. On the flip side, if you recognize that you haven't heard something from the Chief of Chaplains office in a while, you should be asking why and ask your chaplain supervisor if he or she has received anything. There may be a break down in the tools of communication intended to bring her message to you.

Communication matters. When our community is communicating well and in alignment with our strategic goals, we become more effective in the delivery of religious ministry, which ultimately benefits the Sailors, Marines, Coast Guardsmen, and families in our care.

## January-April 2017 In this issue:

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## \*\*ATTENTION 1st TOUR CHAPLAINS\*\*

### Career Status Board

[MILPERSMAN 1331-040](#)

When chaplains enter active duty service, they receive an initial endorsement that lasts for only 3 years. This allows flexibility for the religious organization (RO) regarding their own manpower issues and provides the Navy an opportunity to assess the performance of the chaplain. At the 3 year point, an indefinite endorsement (DD 2088) must be completed with one's RO. A career status board (CSB) is held annually to determine if a chaplain will be granted extension on active duty. Failure of a chaplain to apply for the indefinite endorsement or be selected by the CSB may subject them to release from the Navy.

### Key Points

1. Chaplains are screened by the career status board that convenes for the fiscal year their 3-year endorsement expires. For example, a chaplain whose endorsement expires on 30 SEP 2015 will be looked at on the FY15 board and one whose ends on 31 OCT 2015, will be looked at on the FY16 board.

(Continued on page 5)

**"Where it matters; when it matters; with what matters."**





## FY 17 PDTW/PDTC

### "The Role of Naval Chaplaincy in the Face of Violence"

The FY-17 Professional Development Training Course (PDTC) will address "The Role of Chaplaincy in the Face of Violence."

Naval service personnel and their families face a broad spectrum of threats to include targeted and interpersonal violence.

Chaplains and Religious Program Specialists must be prepared to respond appropriately to these threats and provide healing and recovery to individuals, families, and units.

The PDTC will enable chaplains and Religious Program Specialists to provide effective religious ministry to those involved in circumstances of violence and to provide relevant advice to commanders.

#### FY17 PDTW/PDTC Schedule

DATE	LOCATION
13-16 February	Jacksonville, FL
27 February-02 March	Camp Pendleton, CA
13-16 March	Camp Lejeune, NC
27-30 March	Little Creek, VA
10-13 April	Hawaii
24-27 April	Miramar, CA
8-11 May	Okinawa, Japan
22-25 May	Naples, Italy
12-15 June	Kitsap, WA
26-29 June	Norfolk, VA
10-13 July	San Diego, CA
24-27 July	Pensacola, FL

To access course materials, please click on the following link:  
[PDTC FY 17 Course Materials](#)

For PDTC site information sheets, please click on the following link:  
[FY17 PDTW/PDTC Information Sheets](#)

### Unexpected Ministry

LT Leofra West, CHC, USN  
 Yokosuka, Japan

The year was 2015, my first posting as a U.S. Navy Chaplain, assigned to the Chapel of Hope, Yokosuka, Japan. My family and I were excited beyond words when we learned we were being stationed overseas.

My expectation of Professional Naval Chaplaincy (PNC) in large part centered on being able to provide for those of my faith, facilitating for those who desired religious ministry, loving and caring for those in need, and advising as required. What an adventure. I was coming off the heels of pastoring in Southern California and completing the Basic PNC.

(Continued on page 4)

## ON THE SHOULDERS OF GIANTS

### Captain John Lenhart, CHC, USN



1805-1862



USS Cumberland rammed by the Merrimac.  
 Photo: www.padresteve.com

Chaplain John L. Lenhart, a Methodist minister, was commissioned as a Navy chaplain in 1847. During the Civil War, he paid the ultimate sacrifice for our nation becoming the first Navy chaplain to die in armed conflict.

As recounted in an [article](#) written by Rev. Charles Berkheimer of the Methodist Central Pennsylvania Conference, Chaplain Lenhart was, "big, burly, and boisterous; immensely popular with all with whom he came in contact."

In the article, Berkheimer provides details regarding Lenhart's death: "at the beginning of the War, Chaplain Lenhart was detailed to duty aboard the Frigate Cumberland, and was a part of her complement during the winter of 1862 in Hampton Roads. When the Confederate Ironclad Merrimac came down the river on the 8th of March, 1862, and engaged the squadron lying at anchor off Fortress Monroe, Chaplain Lenhart took his post in the dressing station on the Cumberland where he could assist the surgeons as the ship went into action. After only a short resistance it was seen that the Cumberland was in a sinking condition, and word was passed to abandon the ship." The wounded that were able to escape were escorted topside by the surgeon and other officers. Chaplain Lenhart, unwilling to allow the severely wounded to die by themselves, remained on board as the Cumberland succumbed below the waters.

To read Rev. Rev. Charles Berkheimer's article and learn more of one of the Chaplain Corps' first heroes, please click [here](#).

### 2016 Navy Chaplain Witherspoon Award Winner



Congratulations to LT Jonathan Craig, CHC, USN for his selection as the 2016 Navy Chaplain Witherspoon Award Winner. Each year the Witherspoon Award is given to three chaplains of the Armed Forces who demonstrate a unique commitment to Bible reading or encouraging Bible reading among service members in a special way. The National Bible Society recognized him for his creative work teaching the Christian Scriptures while deployed in 2015-2016. Chaplain Craig is endorsed by the Presbyterian Church in America (PCA) and is currently stationed at the COMNAVSURFLANT Ministry Center in Mayport, FL.

## DATES TO REMEMBER

### Awareness/Cultural Theme

**January**-Dr. Martin Luther King, Jr Birthday

**February**-African American History Month

**March**- National Women's History Month

**April**-National Sexual Assault Awareness and Prevention Month & Holocaust Remembrance

### FY 17 PDTC Dates

13-16 FEB: Jacksonville, FL

27 FEB-02 MAR: Camp Pendleton

13-16 MAR: Camp Lejeune

27-30 MAR: Little Creek

10-13 APR: Hawaii

24-27 APR: Miramar, CA

### Professional Dates

15 JAN: E1-E3 Midterms

15 JAN: Religious Program Specialists Anniversary

16 JAN: MLK Jr Day

20 JAN: Inauguration Day

31 JAN: O3 FitReps Due

20 FEB: Washington's Birthday

28 FEB: O2 FitReps Due

15 MAR: E5 Evals Due

15 MAR: E7/E8 Midterms

15 APR: E9 FitReps Due

30 APR: O5 FitReps Due

## FY 18 Continuation Board

In December 2016, the Navy released the FY18 promotion zone [NAVADMIN](#). At your earliest convenience, LTs should determine if they are in zone for promotion (visit the [Navy Personnel Command](#) website for guidance to determine if you are in zone) and ensure their records are in order. Additionally, the Navy released another [NAVADMIN](#) that notifies officers who failed twice to select for LCDR if they are eligible to continue on in service at their current rank. In the past, this opportunity was not extended to chaplains due to good retention and recruiting. In recent years, we had a delta of nearly 40 chaplains at the rank of LT. In order to help close this gap, continuation will be offered to chaplains who are passed over twice for LCDR.

### Continuation Board FAQs\*

- **WHEN MUST I SEPARATE?** Twice fail to select officers who do not accept or are not offered continuation must be separated by midnight on the first day of the seventh month following release of the board results in which they failure of selection for the second time. This is the No Later Than (NLT) date as stated in your separation orders. You may separate anytime before the month of your NLT date; however, you and your Commanding Officer (CO) must determine this.
- **CAN I BE RELEASED EARLIER?** Yes. You may be released anytime in the month prior to your NLT separation date. You may request earlier discharge by submitting a written request via your CO to Commander, Navy Personnel Command.
- **CAN I STAY BEYOND MY NO LATER THAN DATE?** No. Unless you are being court-martialed, or a medical board evaluation has been accepted by a formal Physical Evaluation Board.
- **DO I HAVE TO APPLY TO THE CONTINUATION BOARD?** No. If you are eligible for continuation, your record will automatically go before the board. There is no requirement to communicate with the board.
- **HOW WILL I KNOW IF I AM OFFERED CONTINUATION?** Continuation and Promotion board results will be released at the same time; sign onto the BUPERS ONLINE ([www.bol.navy.mil](#)) web page to check your status.
- **WHAT IS REQUIRED ONCE I HAVE BEEN NOTIFIED I AM OFFERED CONTINUATION?** Officers who have not selected for promotion for the second time shall check BUPERS ONLINE ([www.bol.navy.mil](#)) to determine if they were selected for continuation. Officers selected for continuation are presumed to accept **unless they decline in writing to COMNAVPERSCOM, ATTN: PERS-801, 5720 Integrity Drive, Millington TN 38055-8000, within 90 days** of the respective promotion board results message.
- **WHAT HAPPENS IF I DECLINE CONTINUATION?** You will be processed for involuntary separation NLT the 1st day of the 7th month after the release of the promotion board results.
- **AM I ENTITLED TO INVOLUNTARY SEPARATION PAY?** Yes, if you have completed at least 6 years of active duty and your continuation would not take you to retirement eligibility. If you have not completed 6 years active duty refer to DOD Financial Management Regulation Volume 7A, Chapter 35, for determination.
- **WHAT IF I AM A LT OR LCDR (WHO WAS PRIOR ENLISTED) IN A GROUP THAT IS NOT OFFERED CONTINUATION, BUT I HAVE BETWEEN 16 - 18 YEARS OF SERVICE AND STILL WANT TO RETIRE FROM ACTIVE DUTY?** Contact the Officer Favorable Resignations/Separations Branch (PERS-834F)
- **CAN I DRILL IN THE NAVAL RESERVE?** Officers currently serving on Active Duty who desire to affiliate with the Navy Reserve, or need more information about Navy Reserve programs and opportunities, should contact the Career Transition Office (CTO) at (901) 874-4192 or [cto.officer@navy.mil](#).

**Questions:** Contact the Officer Favorable Resignations/Separations Branch (PERS-834F) at COM 901-874-2085/2095 or DSN 882-2085/2095 for more information on separation orders

Visit the [Navy Personnel Command](#) Website for more FAQs

\*FAQs copied from the Navy Personnel Command website



### RDML Endel Lee, CHC, USNR Deputy Chief of Chaplains for Reserve Matters

Greetings to the U. S. Navy Chaplain Corps' future leadership! By good reason, one of you reading this newsletter will one day likely become the Chief of Chaplains and others of you will receive the mantle of senior supervisory leadership. Know that I have collectively prayed for you in advance during these days with hopes that you will know how to honor God when those days of

accelerated and intensified leadership find you. My prayer is that along your path you will accumulate wisdom, discernment, endurance, integrity, and an ever increasing love for our nation's warriors and for those who love them. You will need to develop these qualities fully to offer the support our people deserve.

As with my journey, you will find that the path contains ups, downs, a few spins, bumps, or possibly unexpected brokenness along the way. Such challenges potentially produce great sea stories, rich lessons and wonderful glimpses of eternity's horizon. While I walk along with you for a season as the Deputy Chief of Chaplains for Reserve Matters, please allow me the privilege of serving as a spiritual companion and providing mentoring notions as you seek paths of righteousness, walk through the valley of the shadow and encounter times when you need your own soul renewed after caring deeply for others. I will not pretend to have all the answers, but I will gladly share what I do have and cherish the possibility of joining you in seeking out what should come first as we pursue being "where it matters, when it matters with what matters!"

As you follow your path, travel safely and journey well! I look forward to spending time with you along the way as God allows.

### Unexpected Ministry *(Continued from page 2)*

Upon arrival in Japan and entrance into my duties as both a chaplain and staff officer, my expectations were vastly exceeded. I quickly began to grasp the experiential meaning of organizational ministry. My prior experience in the USMC and as a pastor taught me to think and adapt quickly, however I was not expecting what was really to come!

I was assigned to the Ikego Protestant service (housing area off the main base) and experienced for the first time, the rewarding feeling spoken so often from my many chaplain mentors, the feeling of 'walking in your purpose'. Leading this service and the impact it would make on my life and the life of my family was totally unexpected. Almost immediately, we began to experience vibrant growth from 40-50 faithful weekly attenders to over 300.

My belief for this growth, apart from the divine influence of God, can be whittled down to one word, "relationships". This was the unexpected ministry that I had not considered. This may be obvious for many, but for me this realization was an epiphany. I began to really see the difference chaplains make and it is tied to relationships.

All the lessons taught in the basic course from counselling, compassion fatigue, self-care, excelling at staff work, became alive and were witnessed daily. What I had not expected, nor do I remember it being put this way, was the vastness of relationships, the relationships that would be forged with fellow chaplains, and the mentorship I received from and senior enlisted leaders. Additionally, the Sailors and their families to whom I minister, all of these have had a profound impact on me, these relationships changed all of us.

Who would have thought that relationships were the key? Certainly that was not on my radar. We build relationships with those who seek our help, we foster relationships with the command, we salvage relationships with the help of God, and we strengthen relationships daily. Knowing this simple truth...relationships are everything...encourages me to continue to walk in the calling of my life. This is the unexpected ministry of the Chaplain Corps.



LT Leotra West

### Mythbusters

**True/False:** I must have at least 2 operational assignments as a Lieutenant in order to be competitive for promotion to LCDR.

**FALSE:** According to the Chaplain Corps Community Brief, valued achievements for LTs prior to LCDR are the following:

- One operational tour (USN or USMC)
- Tours in diverse operational and shore environments (CNIC, hospital, training command, etc).

Valued achievements for LCDRs prior to screening for O5 are the following:

- Two cumulative operational tours (1 USN and 1 USMC; LTJG-LCDR).

- Challenging shore tour

#### Examples

- CNIC, Hospital, OPNAV/HQMC
- Overseas

The key is diversity in assignments and blooming where you are planted. While JPME Phase I and other educational degrees are valuable, they are not necessary or expected for promotion to LCDR.



## Leading RPs-The Journey to Success

RPCM Rudy Bernal, REL Senior Enlisted Leader

Master Chief Bernal assumed his current position as the Senior Enlisted Leader of the Chaplain of Marine Corps Office in July 2015. He began his active duty service in May 1992. RPCM holds a Bachelor's Degree from Troy University in Sports and Fitness Management. He is married to his wife Delma and they have three children, Scott, Troy, and Nicolas.



The following are some principles of success I share as I interact with RPs throughout the Fleet and Force. While these success points apply to all of us, I encourage you to pass these on to the RPs you lead and mentor.

1. Inspire yourself and your shipmates with high level of competence
  - Show up every day – Responsible Sailors show up when they're expected. They come ready to play every day – no matter how they feel, what kind of circumstances they face, or how difficult they expect the game to be. BE THAT PERSON!
2. Keep improving and be a life-long learner – Your goal should be to keep learning so that you want to change for the better every day.
  - Follow through with Excellence. As a leader, one expects their people to follow through when they hand them the ball (per se) they expect that and a whole lot more from their personnel. Be Committed to Excellence.
  - Inspire others. Highly competent leaders do more than perform at a high level, they have to inspire and motivate their people to do the same.
3. Accomplish more than expected. Highly competent Sailors always go the extra mile. For them, good enough is never good enough.
4. Take responsibility for earning trust from your fellow Marines/Sailors. Trust must be built day by day. It calls for CONSISTENCY!

Lastly, Shipmates, train to combat ready standards – physically, mentally, spiritually every day!

### IMPORTANT INFORMATION TOOLS FROM THE CHIEF OF CHAPLAINS OFFICE

(Click on the logo to access the resource)



Chief of Chaplains  
Public Facebook Page



Navy Chaplain Corps  
Private Facebook Page

## Best Practice-Suicide Prevention Video

CVN 76 Ronald Reagan Religious Ministry Team



After using internal metrics to evaluate issues in their command, the chaplains on the USS Ronald Reagan (CVN 76) noticed a disturbing trend in suicidal ideations. Instead of being in a constant state of reactivity, the RMT decided to take proactive steps to address suicide on their ship. Specifically, LT Cole Yoos and LTJG Jason Burchell recommended the creation of a video in which USS Ronald Reagan sailors would share their stories on how they helped other shipmates who had thoughts of suicide or how they themselves were survivors from suicide. The 17 minute video, produced by Graphics Media, airs on a weekly basis throughout the ship.

Since the video's creation and regular airing, the number of counseling hours regarding suicidal ideations increased. The command interprets this positively, recognizing that the video encourages Sailors to seek help and talk with someone about thoughts of suicide they may be having.

To view the resource, click on the picture above.

### Career Status Board (Continued from page 1)

2. The chaplain is responsible for the following:
  - Obtain a signed DD 2088 from his/her endorser requesting for an indefinite active duty extension.
  - Request a written recommendation from his/her CO regarding potential for continued service.
  - Request a written recommendation from the first Navy O6/CAPT chaplain in his/her chain of command.
  - Forward documents with a cover letter of intent to the CHC Community Manager at BUPERS before the CSB meets.
3. For more detailed information regarding the Career Status Board, please review [MILPERSMAN 1331-040](#)





## “Religious Program Specialists”

RADM Margaret Kibben, Chief of Chaplains

For 38 years, we have had the privilege to partner in the delivery of religious ministry with a wonderful group of enlisted sailors. Religious Program Specialists provide essential support by building positive relationships with their enlisted colleagues, running programs, managing and maintaining religious ministry spaces, and protecting our chaplains when downrange. They truly are “Jack and Jill’s of all trades” and are invaluable to our Chaplain Corps community.

To be fully transparent with you, when the rating modernization changes came out a few months ago, I was concerned as to what the effects were going to be on the RP community. The reality is that because of the diverse training our RPs receive, it would be much easier for them to transition to another Navy Occupational Specialty (NOS). Religious Program Specialists are capable to do the work of YNs, ITs, MAs, PSs, etc. On the flip side, other sailors in these rates could not easily transition into an RP role. They would need more specialized training to do so. My concern was that we would have a leadership-brain-drain from among our RP community if many were to move into billets not classified for “B720’s”.

However, the more I thought about my concern, I realized that this period of rating

modernization forced us to recognize the diverse and important role these men and women play in the execution of our mission. We need their expertise, insight, and wisdom to run an effective Command Religious Program so that together we can best care for service members and their families. I am grateful for their contribution and selfless service to our nation.

I am thankful rates have returned and that we had a moment to reflect on the important role these sailors in our community play. Chaplains, in this month in which we celebrate 38 years of the Religious Program Specialist, don’t forget to express your gratitude to the RP(s) in your care as they fulfill their role as part of your Religious Ministry Team.

Happy Anniversary RPs!



## “Spiritual Fitness: Personal Faith”

RDML Brent Scott, Deputy Chief of Chaplains

In my previous letter to the RMTs serving the Marine Corps, I provided a brief overview of the Spiritual Fitness engagement strategy. After that letter “hit the street”, conversations regarding the spiritual dimension of fitness significantly increased across the ranks and throughout the Marine Corps, particularly with the release of ALMAR 033/16, October 2016. As you continue interacting with your leadership on the value of spiritual fitness, I offer as a focal point, personal faith.

When thinking about a Marine’s personal faith, remember, we are talking about the faith of the individual. Every Marine has faith, and often times his faith is shaped or expressed in meaningful ways through a variety of influences. The significant impact of a Marine’s faith means that his trust or belief at those touchpoints make him a stronger and more resilient individual. So what might that look like?

A corporal has faith in his skill as an infantryman. Although part of a team; he understands the importance of his ability to handle a rifle, he hones his skills on the range, and when tested on the battlefield he trusts in his ability to employ his weapon proficiently. His belief and confidence in his own

capability ensures mission accomplishment.

That same Marine goes into combat ready to do his job. He learns that though his physical and mental agility are being tested, most of what is challenged internally is the courage and spiritual part of his life. He draws upon what he learned first at boot camp, that unit cohesion and trust in his fellow Marines will get him through the most difficult part. He may also rely upon his religious upbringing and faith in God. His belief system connects him both to sacred scriptures and prayer, both of which supply a sense of strength.

The Marine is influenced by faith in self and something greater than self. How do you support him as he describes the focus of his faith? As RMTs how do you encourage him to strengthen his faith? What

influences other than family, mentors or teachers, experience, religion, spirituality, and esprit de corps contribute to a Marine’s personal faith? How do they each play into the Marine’s level of resilience?

Take time in the next few weeks and thoughtfully engage your Commanding Officer on the topic of personal faith. Establish a good working definition of faith from his perspective. Communicate how your existing programs, initiatives, and priorities as an RMT address the influences of faith. Most of all, exemplify the strength of faith in your own lives!



## APPENDIX C: PROMOTION PROCESS INFORMATIONAL PAPER

### THE PROMOTION BOARD PROCESS

LT James C Ragain, III, CHC, USN

As the FY17 selection results are released, many of you may be wondering how the whole promotion board process works. While this article will not exhaustively cover everything that takes place at promotion boards, the goal is to provide you with some insight on how the process works and help prepare you for when you are in zone for LCDR.

**DECEMBER NAVADMIN:** During the second week of December, a NAVADMIN is released indicating those chaplains who are in zone for promotion based on their lineal numbers. The NAVADMIN identifies who is senior in zone, junior in zone, and the junior eligible below zone. When you entered the Navy, you received a lineal number which is used to indicate your position in this zone process. If your number falls between the senior in zone and junior in zone, then you will be looked at for selection. If you are curious what your lineal number is you can access it by visiting the BUPERS and clicking on “naval register” on the main menu. Website: [Naval Register](#)

**PRE-BOARD SCRUB:** Two months prior to the board, BUPERS verifies those eligible for promotion. As a courtesy to the service member the week before the board, two recorders manually review all the records twice to ensure continuity of regular Fitness Reports (FitReps) for the last five years, that the official photo matches the current grade, that the Faith group designation is removed from the OSR (Officer Summary Record), and education, joint experience, qualifications, and P-codes are verified. The board no longer reaches out to chaplains regarding discrepancies in their record. Ultimately, every chaplain is responsible for the care and accuracy of his or her record.

**CORRESPONDENCE:** Sometimes it is necessary for the chaplain to correspond with the board to provide updates or corrections to his or her record (letters of recommendation from a non-reporting senior, submit missing FitReps or awards, explain a complexity in the record, etc). Any correspondence you provide must arrive one day before the board convenes.

**BOARD CONVENES:** The board is made up of seven voting members (five line officers and two chaplains). The president of the board is one of the Chaplain Corps Flag Officers (Note: the board president cannot serve on the same board two years in a row). After reporting, the board reviews the SECNAV approved precept. This document establishes the authorized percentage of selection and expected professional experiences the board should look for when selecting for promotion. (As an example, the FY17 O4

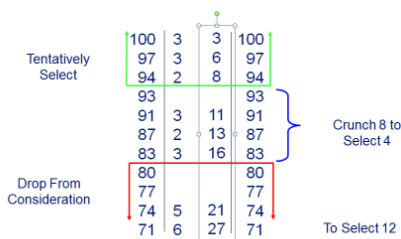


staff precept can be accessed at the Navy Personnel Command website: [O4 Staff SECNAV Approved Precept](#).) Following the review of the precept, members take an oath to maintain confidentiality of the board's outcome.

**RECORD REVIEW:** After taking the oath, board members proceed to the record review room where they receive a community brief by the board president, define skill requirements that should be considered in the selection process, and set the standards of what it means to be “best and fully qualified” for promotion. Records of those in and above zone are randomly distributed to each member for review. They individually annotate highlights on the Officer Summary Record (OSR), Performance Summary Record (PSR), and FitRep narratives on those records. These highlights are used by the member as he or she later briefs the board regarding the promotability of the chaplain.

**THE TANK:** After reviewing the records, the members brief their packages to the rest of the board in the “Tank”; communicating why the eligible should be considered for the next rank. At the conclusion of each brief, the board votes on whether the chaplain is “best and fully qualified” for promotion using the following scale:

- 100 Absolutely Select
- 75 Probably Select
- 50 Not Sure
- 25 Probably Not
- 0 Do Not Select



**Scattergram:** In this example, the chaplains receiving a 94 average and higher are tentatively selected. Those with scores 80 and below were dropped from consideration. Those in between are in the crunch and will have their records evaluated again.

After the votes are tallied, a scattergram of the confidence averages is produced. Based on the groupings of these averages, the board determines the base line averages of those they wish to tentatively select and those to be dropped from consideration (see diagram above). Those records that are in between these two averages are in the “crunch” and will be reviewed, graded, and briefed again. This second review and briefing will be done by a different member. In the case of the Chaplain Corps board, if a line officer briefed the record first, then a chaplain will do it during the second round and vice versa. The “crunch” process is repeated until the authorized number of selects is reached.



Below zone eligibles are considered in the crunch process, yet are rarely selected for promotion. Below zone reviews do not incur a failure of selection.

The precept determines the percentage of those who will be selected based on the in zone number. This does not mean that exact number will be selected from those in zone. Above and below zone picks are counted in that percentage.

Consider the FY17 05 selection numbers as an example:

Overall Statistics											
Desig	Above Zone			In Zone			Below Zone			Total	
	Elg	Sel	Pct	Elg	Sel	Pct	Elg	Sel	Pct	Sel	Pct
4100	50	10	20.00	44	21	47.73	65	0	0.00	31	70.45
Total	50	10	20.00	44	21	47.73	65	0	0.00	31	70.45

The precept authorized a 70% selection rate to the rank of O5. 44 chaplains were in zone for promotion. Of those 44 chaplains, 21 were selected, resulting in a 47.73% in-zone selection rate. 10 chaplains were selected above zone, resulting in 31 chaplains being selected to O5. 31 of 44 equals a 70.45% selection rate. Board statistics like those above can be accessed for each grade and fiscal year under the active duty officer boards tabs on the NPC website: [Board Statistics](#).

For more specific information on the board process, view the [Active Duty Officer Promotions](#) PowerPoint located on the NPC website.

**FINAL SELECTION/NOMINATION PROCESS:** After the briefing and voting process, the select list is verified and confirmed by the board members. After the board is adjourned, the select list is routed through CNP, OJAG, SECNAV, DOD, POTUS, and then to the Senate which confirms selection. The board results are released after the Secretary of Defense's (DOD) review. An example of the release process for board results can be accessed at Navy Personnel Command Website: [Release Process for Board Results](#).

#### **KEY TAKE-AWAYS:**

1. Every chaplain is ultimately responsible for his or her record. Chaplains should regularly check their OSR, PSR, ODC, OMPF, etc to ensure that their record is up to date. These resources can be accessed at the [BUPERS](#) website. You can check the continuity of your Fitness Reports at the Bupers site as well. If corrections need to be made, the NPC website includes information on what you can do to update your record: [Records Management](#).
2. Make sure that what you do is documented well. Seek out guidance from your supervisory chaplain or chaplain mentor on how to write effective FitRep narratives. It is essential that the narratives describe not only what you did, but the positive impact it has had on your command.
3. Not all FitRep grades are equal. The board is interested how your scores compare with other LTs that your CO has graded. For example, a 4.5 may not be better than a 4.2. A chaplain who received a 4.5 from a CO whose average score for LTs was 4.87, actually received a worse grade than a chaplain who received a 4.2 from a CO whose average was 4.0.

There are two other breakouts that are also considered during the board process. A *hard breakout* occurs when chaplains serve in settings with other chaplains of the same rank. In these situations, the chaplains are “racked and stacked” by the reporting senior in the promotion recommendation box. Depending on how many chaplains serve in the UIC determines the number who can receive the Early Promote (EP), Must Promote (MP), and Promote (P). Receiving an MP or P is not necessarily detrimental to one’s chances for selection. During a chaplain’s tenure at the command, he or she can show progression by moving up in these promotion recommendations, which is a positive sign for the board. Also, reporting seniors can explain in the narrative why certain promotion recommendations were given.

The other type of evaluation is called a *soft breakout*. Reporting seniors use this breakout in the FitRep narrative to describe how well the chaplain is doing compared to other officers in his or her command (ie. “Chaplain Smith is ranked #1 of 5 LTs across all designators”). Soft breakouts should not be overused and when used should match the hard breakouts on the FitRep. For example, a chaplain who is ranked #1 of 5 LTs across all designators should not be 2 of 2 LT chaplains or receive a score average lower than his or her peer group.

4. There are many tools you can utilize to ensure your record is ready for review. As mentioned throughout the document, the NPC website contains important board related information you should be familiar with. It is also recommended you read SECNAVINST 1420.1B regarding promotion board procedures.

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Navy Personnel Command Board Process PowerPoint:

[www.public.navy.mil/bupers-npc/boards/activedutyofficer/Documents/ActivePromoBrief.pdf](http://www.public.navy.mil/bupers-npc/boards/activedutyofficer/Documents/ActivePromoBrief.pdf)

### **Websites**

BUPERS: [www.bol.navy.mil](http://www.bol.navy.mil)

Navy Personnel Command: [www.public.navy.mil/bupers-npc](http://www.public.navy.mil/bupers-npc)

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## VITA

### LIEUTENANT JAMES C. RAGAIN, III CHAPLAIN CORPS, UNITED STATES NAVY

#### **Personal/Professional**

Married: Michelle Elizabeth Slemons of Worthington, OH, 2003.  
Children: Ashley (2007), Elizabeth (2007), and Katherine (2008).  
Born: June 28, 1979, Fort Knox, Kentucky.

#### **Professional**

Active Duty: Lieutenant Junior Grade, U.S. Navy, 2009.  
Commission: Ensign, U.S. Navy Inactive Reserve, 2003.  
Ordained: Converge (Baptist General Conference)  
Faith Church of Grayslake, Grayslake, IL, 2008.



#### **Education**

Doctor of Ministry: Gordon-Conwell Theological Seminary, 2015-2017.  
Track: Military Ministry. Date of expected graduation: May 2017.  
Master of Divinity: Trinity International University, 2003-2006.  
Bachelor of Science: Miami University, 1997-2001.  
Major: Social Studies Education.  
Minors: History and Political Science.

#### **Professional Military Education**

Intermediate Leadership Course: Naval Chaplaincy School and Center, March 2017.  
Joint Professional Military Education Phase 1: Naval War College, 2010-2012.  
TEAMS: Navy Chaplains School, July-August 2009.  
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Basic Officer Course: Navy Chaplains School, June-August 2003.

#### **Professional Experience**

Chaplain: U.S. Navy, July 2009-Present.  
Chaplain Candidate Program Officer: U.S. Navy, March 2003-June 2009.  
Associate Pastor: Faith Church of Grayslake, Grayslake, IL, June 2006- July 2009.  
Social Studies Teacher: Worthington Christian High School, Worthington, OH,  
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#### **Military Assignments**

Flag Aide to the Chief of Chaplains, The Pentagon, Washington D.C., 2014-Present.  
Deputy Command Chaplain, Joint Base Pearl Harbor-Hickam, HI, 2012-2014.  
MAG 14 Staff Chaplain, MCAS Cherry Point, NC, 2009-2012.